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# ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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# ACTA BENEDICTI PP. XVI

## LITTERAE APOSTOLICAE

**Venerabilibus Servis Dei Martyribus Petro Kibe Kasui, S.I. ac centum octoginta et septem sociis Beatorum honores decernuntur.**

BENEDICTUS PP. XVI

Ad perpetuam rei memoriam. — « Reddite ergo, quae sunt Caesaris, Caesari et, quae sunt Dei, Deo » (*Mt* 22, 21).

Primis decenniis XVII saeculi, innumeri catholici Iaponienses, postquam summa alacritate amplexati sunt fidem in Christo Iesu, coacti sunt ad seligendam aut fidem erga Dominum Unum et Trinum aut fidelitatem erga auctoritates propriae nationis. Deo voluerunt oboedientiam praestare et vitam deponere ob persecutionem adversus Christi nomen, potius quam propriam fidem negare. Ita, diversis in locis et temporibus, martyrio sunt affecti ab iis qui nesciebant oboedientiam Domino datam observantiae humanarum legum non adversari. Agitur enim de centum octoginta et octo martyribus, per familias congregatis, qui, nulla habita ratione quoad statum, sexum vel aetatem, pagana crudelitate sunt interfecti. Sunt enim sequentes:

A) Martyres loci Yatsushiro, hodie Praefecturae Kumamotensis, dioecesis Fukuokaënsis.

I. *Coetus Samurensis: necati anno MDCIII.*

1) Ioannes Minami Gorōzaemon, Samurensis, tres et triginta annos natus, qui capite truncatus est die XVIII mensis Novembris anno MDCIII.

2) Uxor eius, Magdalena Minami, tres et triginta annos nata, cruci affixa est die IX mensis Decembris anno MDCIII, et cum ea

3) filius adoptivus Aloisius Minami, septem aetatis agens annos.

4) Simon Takeda Gohyōe, Samurensis, tres et triginta annos natus.

5) Uxor eius Agnes Takeda, triginta annos nata.

6) Mater eius Ioanna Takeda, quinque et quinquaginta fere annos nata.

7) Ioachimus Watanabe Jirōzaemon, catechista, quattuor et quinquaginta annos, qui ob dolores et supplicia in carcere obiit die XVI mensis Augusti anno MDCIX.

II. *Coetus hominum qui interempti sunt inter annos MDCVI et MDCIX.*

8) Michael Mitsuishi Hikoemon, catechista, quinquaginta annos aetatis; truncato capite obiit die IV mensis Februarii anno MDCIX.

9) Eius filius Thomas, tredecim annos natus: obtruncatus una cum patre.

10) Eius filius Ioannes Hattori Jingorô, quinque circa annos natus; simul cum patre obtruncatus.

11) Eius filius Petrus Hattori, obtruncatus quoque cum patre.

B) Martyres locorum Yamaguchi et Hagi, dioecesis Hiroshimaënsis.

12) Melchior Kumagai Buzen no Kami Motonao, nobilis Samurensis, capite plexus die XVI mensis Augusti anno MDCV.

13) Damianus, oriundus ex Yamaguchi, catechista caecus, obtruncatus die XIX mensis Augusti anno MDCV.

C) Martyr loci Hirasa, hodie Sendai, dioecesis Kagoshimaënsis.

14) Leo Saisho Shichiemon Atsumoto, nobilis Samurensis, abscisso capite animam exhalavit die XVII mensis Novembris anno MDCVIII.

D) Martyres loci Ikitsuki (Hirado), dioecesis Nagasakiensis, interempti die XIV mensis Novembris anno MDCIX.

15) Gaspar Nishi Genka, quattuor et quinquaginta annos natus, Samurensis, catechista, decollatus est et simul cum eo

16) uxor eius Ursula, quattuor et quinquaginta annos nata, et

17) filius Ioannes Mataichi Nishi, viginti et quattuor annos natus.

E) Martyres loci Arima, hodie Kita Arima, dioecesis Nagasakiensis, necati die VII mensis Octobris anno MDCXIII.

18) Hadrianus Takahashi Mondo, Samurensis, adhuc vivens combustus est, et cum eo
19) uxor eius Ioanna Takahashi.
20) Leo Hayashida Sukemon, Samurensis, et cum eo
21) uxor eius Martha Hayashida,
22) filia Magdalena, undeviginti aetatis annos,
23) filius Didacus, duodecim annos natus.
24) Leo Taketomi Kaniemon, Samurensis, et cum eo
25) filius eius Paulus, viginti quattuor aetatis annos.

F) Martyr loci Arakawa (Arima), dioecesis Fukuokaënsis.

26) Adamus Arakawa, catechista, qui obtruncatus morti occubuit anno MDCXIV.

G) Martyres loci Miyaco (Kyōto), dioecesis Kyotensis, adhuc viventes combusti sunt die VI mensis Octobris anno MDCXIX.

27) Ioannes Hashimoto Tahyōe, nobilis Samurensis, martyrio occubuit et etiam familia:
28) uxor eius Thecla,
29) filia Catharina, tredecim annos nata,
30) filius Thomas, duodecim annos natus
31) filius Franciscus, octo annos natus
32) filius Petrus, sex annos natus
33) filia Aloisia, tres annos nata.
34) Kian Thomas, oriundus ex regno de Bungo.
35) Ikegami Thomas, oriundus ex Hokkoku.
36) Rihyōe Lino, oriundus ex Chogoku.
37) Mater eius Maria, oriunda ex Tsunokuni.
38) Cosma, oriundus ex Yamashiro.
39) Dōmi Antonius, oriundus ex Yamato.
40) Ogawa Ioachimus, oriundus ex Mino.
41) Kyūsaku Ioannes, oriundus ex Miyako.

42) Magdalena, uxor Ioannis.
43) filia eius Regina, duos annos nata.
44) Shinshirō Thomas, oriundus ex Yamashiro.
45) Uxor eius Maria.
46) Gabriel, oriundus ex Owari.
47) Maria, oriunda ex Yamashiro.
48) Filia eius Monica, quattuor annos nata.
49) Martha, oriunda ex Kawachi.
50) Eius filius Benedictus, duos annos natus.
51) Maria, oriunda ex Tamba.
52) Eius filius Sixtus, tres annos natus.
53) Monica, oriunda ex Mino.
54) Tōemon Thomas, oriundus ex Owari.
55) Uxor eius Lucia.
56) Rufina, oriunda ex Owari.
57) Eius filia Martha, septem annos nata.
58) Monica, oriunda ex Ōmi.
59) Kosaburō Emmanuel, oriundus ex Tamba.
60) Yoemon Thomas, oriundus ex Tamba.
61) Mater eius Anna.
62) Agatha, oriunda ex Ōmi.
63) Crūiō Maria, oriunda ex Bungo.
64) Sōroku Hieronymus, oriundus ex Aki.
65) Uxor eius Lucia.
66) Sakurai Ioannes, oriundus ex Bungo.
67) Eius nurus Ursula.
68) Kyūjirō Mancio, oriundus ex Miyako.
69) Matagorō Aloisius oriundus ex Miyako.
70) Kyūsuke Leo, oriundus ex Owari.
71) Uxor eius Martha.
72) Mencia, oriunda ex Ōmi.
73) Filia eius Lucia, tres annos nata.
74) Magdalena, oriunda ex Owari.
75) Thūsu Didacus.
76) Maria, oriunda ex Tamba.
77) Shōzaburo Franciscus, filius Cosmae, oriundus ex Miyako.
78) Franciscus, oriundus ex Miyako.

H) Martyres familiae Kagayama - Ogasawara. Omnes et singuli huius familiae diversis in locis et temporibus sunt interempti. Qui sunt:

79) Didacus Kagayama Hayato no Kami, nobilis Samurensis, rector oppidi Kokura et ibidem, ex dioecesi Fukuokaënsi, martyrio necatus, die XV mensis Octobris anno MDCXIX.

80) Balthasar Kagayama Hanzaemon, nobilis Samurensis, capite truncatus in oppido Hiji (Oita), ex dioecesi Fukuokaënsi, die XV mensis Octobris anno MDCXIX.

81) Filius eius Didacus, qui cum patre martyrium subiit.

82) Ogasawara Gen'ya, Samurensis, qui martyr occubuit in Kumamoto, ex dioecesi Fukuokaënsi, die XV mensis Octobris anno MDCXIX.

83) Uxor eius Miya Kagayama occisa die XXX mensis Ianuarii anno MDCXXXVI in Kumamoto, ex dioecesi Fukuokaënsi, et cum ipsa omnis familia:

84) Filius Genpachi.

85) Filia Mari.

86) Filia Kuri.

87) Filius Saesaemon.

88) Filius Sanyuemon.

89) Filius Shiro.

90) Filius Goro.

91) Filia Tsuchi.

92) Filius Gonnosuke et quattuor famuli (93-94-95-96).

I) Martyr loci Edo, archidioecesis Tokiensis:

97) Ioannes Hara Mondo no Suke, nobilis Samurensis: excruciatus, mutilatus ac vivens exustus est die IV mensis Decembris anno MDCXXIII in oppido Shinagawa, Tokyo.

J) Martyres urbis Hiroshimae, dioecesis Hiroshimaënsis:

98) Franciscus Tōyama Jintarō, nobilis samurensis, ex Tertio Ordine Franciscano: necatus die XVI mensis Februarii anno MDCXXIV.

99) Matthaeus Shōbara Ichizaemon, cruci affixus die XVII mensis Februarii anno MDCXXIV.

100) Ioachimus Kurōemon, catechista, cruci affixus die XVII mensis Februarii anno MDCXXIV.

K) Martyres Montis Unzen, dioecesis Nagasakiensis. Simul cum domino feudi perempti sunt eius cooperatores aliique christiani ex paeninsula loci Shimabara:

101) Paulus Uchibori Sakuyemon, nobilis Samurensis, Septem et quadraginta aetatis annos, oriundus ex Sakuemon, necatus die XXVIII mensis Februarii anno MDCXXVII. Antea quidem, die XXI mensis Februarii anno MDCXXVII, omnes eius familiares ad internecionem sunt redacti.

102) Filius Balthasar Uchibori.

103) Filius Antonius Uchibori.

104) Filius Ignatius Uchibori.

105) Gaspar Kizaemon, oriundus ex Kuchinotsu.

106) Maria, uxor Ioachimi Mine Sukedayū, oriunda ex Kuchinotsu.

107) Gaspar Nagai Sōhan, oriundus ex Shimabara.

108) Aloisius Shinzaburō, oriundus ex Shimabara.

109) Dionysius Tenka Saiki, oriundus ex Fuka.

110) Filius eius Aloisius Kizō Saiki.

111) Damianus Ichiyata, patruelis Dionysii Tenka.

112) Leo Nakayama Sōkan, oriundus ex Fuka.

113) Filius eius, Paulus Nakayama Kinzō.

114) Ioannes Kyūzaki, oriundus ex Fuka.

115) Ioannes Heisaku, oriundus ex Arie.

116) Thomas Shingorō, quinquaginta et duos aetatis annos, oriundus ex Kuchinotsu.

117) Alexius Shōhachi, quinque et viginti aetatis annos, oriundus ex Kuchinotsu.

118) Thomas Kondō Hiōyemon, tres et sexaginta aetatis annos, oriundus ex Kuchinotsu.

119) Ioannes Araki Kanshichici, triginta et quattuor aetatis annos, oriundus ex Kuchinotsu.

120) Ioachimus Mine Sukedayū, sexaginta aetatis annos, oriundus ex Kuchinotsu.

121) Paulus Nishida Kyuha, septuaginta et quattuor aetatis annos, oriundus ex Shimabara.

122) Maria, uxor Michaelis Yokichi, sex et triginta annos aetatis, oriunda ex Shimabara.

123) Ioannes Matsutake Chōzaburō, duodequadraginta annos aetatis, oriundus ex Shimabara.

124) Bartholomaeus Baba Haniemon, oriundus ex Fuka.

125) Aloisius Sukeemon, oriundus ex Arie.

126) Paulus Onizuka Magoemon, sexaginta et quattuor aetatis annos, oriundus ex Hachirao.

127) Aloisius Hayashida Sōka, septem et sexaginta aetatis annos, oriundus ex Arie.

128) Uxor eius Magdalena Hayashida, septem et sexaginta annos nata, oriunda ex Arie.

129) Filius Paulus Hayashida, triginta et quinque aetatis annos, oriundus ex Arie.

L) Martyres loci Yonezawa, dioecesis Niigataënsis.

130) Aloisius Amagasu Uyemon, nobilis Samurensis, oriundus ex Shiroishi, capite truncatus die XII mensis Ianuarii anno MDCXXIX.

131) Eius filius Michael Amagasu Tayemon.

132) Dominica Amagasu, uxor Michaelis Amagasu Tayemon.

133) Eius filia Iusta, tres annos nata.

134) Vincentius Kurogane Ichibyōe, filius Aloisii Amagasu.

135) Uxor eius Thecla Kurogane.

136) Filia eius Lucia.

137) Maria Itō.

138) Marina Chōbo.

139) Petrus Yahiyōe.

140) Matthias Hikosuke.

141) Timotheus Obasama Jirōbyōe, hospes viri Samurensis, Aloisii Amagasu.

142) Uxor eius Lucia Ōbasama.

143) Ioannes Gorōbyōe.

144) Ioachimus Saburōbyōe.

145) Ioannes Banzai.

146) Uxor eius Aurora Banzai.

147) Eius filius Antonius Banzai Orosu.

148) Paulus Sanjurō, gener Ioannis Banzai.

149) Uxor eius Rufina.

150) Filius Paulus.
151) Filia Martha.
152) Simon Takahashi Jin'emon.
153) Filia eius Thecla Takahashi.
154) Paulus Nishihori.
155) Aloisius Jin'emon.
156) Uxor eius Anna.
157) Mancio Yoshino Han'emon.
158) Uxor eius Iulia Yoshino.
159) Antonius Anazawa Han'emon.
160) Uxor eius Crescentia Anazawa.
161) Filius Paulus Anazawa Juzaburō.
162) Filius Romanus Matsujiro.
163) Filius Michael Osamu.
164) Andreas Yamamoto Shichiemon.
165) Uxor eius Maria Yamamoto.
166) Filia Maria Yamamoto.
167) Ignatius Iida Soyemon.
168) Uxor eius Lucia Iida.
169) Ioannes Ariie Kiemon.
170) Uxor eius Magdalena Ariie.
171) Filius Petrus Ariie Jenzō.
172) Alexius Satō Seisuke, Samurensis loci Anazawa.
173) Uxor eius Lucia Satō, Samurensis loci Anazawa.
174) Filia Elisabeth Satō, Samurensis loci Anazawa.
175) Paulus Satō Matagorō, frater Alexii Satō Seisuke.
176) Shichizaemon.
177) Uxor eius Magdalena.
178) Filia (non nominata), quinque annos nata.
179) Filia (non nominata), tres annos nata.
180) Alexius Choemon, Samurensis.
181) Candidus «Bōzu», cognatus uxoris Alexii Choemon.
182) Ignatius, nepos Candidi.

M) Martyres e colle Nishizaka, Nagasakii, dioecesis Nagasakiensis.

183) Michael Kusuriya, pharmacopola, curator Sodalicii Misericordiae, adhuc vivens combustus die XXVIII mensis Iulii anno MDCXXXIII, ad martyrium accessit simul canens « Laudate Dominum ».

184) Nicolaus Keian Fukunaga, S.I., ex familia Samurensi, frater religiosus Societatis Iesu, in fovea usque ad mortem cruciatus a die XXVIII ad diem XXXI mensis Iulii anno MDCXXXIII.

185) P. Iulianus Nakaura Jingorō, S.I., presbyter Societatis Iesu, tormentis mortis afflictus a die XVIII ad diem XXI mensis Octobris anno MDCXXXIII.

N) Martyr loci Ōsaka, archidioecesis Osakensis.

186) P. Didacus Yūki Ryōsetsu, S.I., presbyter Societatis Iesu, Samurensis, ad foveam damnatus usque ad mortem mense Februario anni MDCXXXVI.

O) Martyr Nagasakii anno MDCXXXVII, archidioecesis Nagasakiensis.

187) P. Thomas a Sancto Augustino Jihyōe Kintsuba, O.S.A., per unius mensis spatium exquisitis tormentis est excruciatus; in fovea tandem martyrii palmam obtinuit die VI mensis Novembris anno MDCXXXVII.

P) Martyr loci Edo, archidioecesis Tokiensis.

188) Petrus Kibe Kasui, S.I., presbyter e Societate Iesu, duos et quinquaginta annos aetatis. In oppido Kibe, ex praefectura Oitensi, natus est anno MDLXXXVII, ipso anno quo dominus feudi Samorensis, Toyotomi Hideyoshi, vetuit christianam fidem. Adhuc adulescens Arimense Seminarium ingressus est, ubi cum sodalibus missionariis Societatis Iesu operatus est, munus « dojuku » exercens usque ad tempus quo memorati missionarii in urbem Macaum anno MDCXIV translati sunt. Ut studia perficeret et sacerdotio insigniretur iter emensus est ex Asia in urbem Ierusalem, deinde Romam pervenit, ubi sacro presbyteratus ordine est auctus. Aliquot post menses apud sodales Societatis Iesu novitiatum iniit, quo expleto, religiosam emisit professionem. In patriam destinatus uti missionarius, post longum et operosum iter, anno MDCXXX in terram patriam ingredi potuit, paulo antequam

ingressus impediretur in Iaponiam exteris ac praesertim catholicis. Priore periodo missionem exercuit Nagasakii usque ad annum MDCXXXIII, quam deinde ad septemtrionem extendit. Ineunte anno MDCXXXIX comprehensus est et in locum Tokiensem, vulgo Edo, translatus est, ubi ab ipso «shogun» Tokugawa Iemitsu est interrogatus. Post infandos cruciatus ad tormentum foveae damnatus est; capite tandem deorsum suspensus est usque ad mortem, mense Iunio anni MDCXXXIX.

Qui omnes a populo Dei reputati sunt martyres fidei, quarum fama diuturne permansit, varia quoque per saecula quibus christiani Iaponienses suam fidem publice testificari non poterant. Denique, anno MCMLXXXI, Archiepiscopus Tokiensis Causam instruxit beatificationis seu declarationis martyrii; cuius auctoritatem iuridicam approbavit Congregatio de Causis Sanctorum Decretum edens die II mensis Maii anno MCMXCVII. Congressus Peculiaris Consultorum Historicorum die VII mensis Decembris anno MMIV et Congressus Peculiaris Consultorum Theologorum die V mensis Maii anno MMVI faventem tulerunt sententiam. Purpurati Patres et Episcopi, in Sessione Ordinaria die VI mensis Februarii anno MMVII congregati, arbitrati sunt mortem Servi Dei Petri Kibe Kasui et centum octoginta et septem sociorum ob eorum fidelitatem erga Christum Dominum evenisse. Servatis quidem de iure servandis, Nosmet Ipsi Congregationi de Causis Sanctorum facultatem fecimus ut die I mensis Iunii anno MMVIII Decretum super martyrio promulgaret. Inde statuimus ut beatificationis ritus Nagasakii, in Iaponia, perageretur die XXIV mensis Novembris anno MMVIII.

Hodie igitur Nagasaki in urbe, ingenti adstante catholicorum Pastorum et christifidelium multitudine, de mandato Nostro Iosephus S.R.E. Cardinalis Saraiva Martins, Congregationis de Causis Sanctorum Praefectus emeritus, textum Litterarum Apostolicarum legit, quibus Nos in Beatorum numerum adscribimus Venerabilem Servum Dei Petrum Kibe Kasui et centum octoginta et septem socios.

Nos, vota Fratrum Nostrorum Petri Sei-ichi Cardinalis Shirayanagi, Archiepiscopi emeriti Tokiensis, Petri Takeo Okada, Archiepiscopi Tokiensis, Leonis Jun Ikenaga, Archiepiscopi Osakensis, Iosephi Mitsuaki Takami, Archiepiscopi Nagasakiensis, Francisci Xaverii Osamu Mizobe, Episcopi Takamatsuensis, Iosephi Atsumi Misue, Episcopi Hiroshimaënsis, Petri Toshio Jinushi, Episcopi Sapporensis, Augustini Jun-ichi Nomura, Episcopi Nagoyaënsis, Berardi Toshio Oshikawa, Episcopi Nahani, Pauli

Yoshinao Otsuka, Episcopi Kyotensis, Raphaelis Masahiro Umemura, Episcopi Yokohamaënsis, Marcellini Daiji Tani, Episcopi Saitamaënsis, Dominici Ryōji Miyahara, Episcopi Fukuokaënsis, Tharsicii Isao Kikuchi, Episcopi Niigataënsis, Pauli Kenjiro Koriyama, Episcopi Kagoshimaënsis, Martini Tetsuo Hiraga, Episcopi Sendaiensis, Petri Takaaki Hirayama, em. Oitaënsis, necnon plurimorum aliorum Fratrum in Episcopatu multorumque christifidelium explentes, de Congregationis de Causis Sanctorum consulto, auctoritate Nostra Apostolica facultatem facimus ut Venerabiles Servi Dei martyres Petrus Kibe Kasui de Edo, ex Tokio, presbyter e Societate Iesu, Ioannes Gorōzaemon Minami, Simon Gohyōe Takeda et IX Socii de Yatsushiro, Melchior Motonao Kumagai et Damianus de Yamaguchi, Leo Shichiemon Saisho, de Satsuma, Gaspar Genka Nishi et II Socii de Ikitsuki, Hadrianus Mondo Takahashi et VII Socii de Arima, Adamus Arakawa de Amakusa, Ioannes Tahyōe et Thecla Hashimoto et L Socii de Kyoto, Didacus Hayato Kagayama, Gen-Ya et Miya Ogasawara et XV Socii de Kokura, Kumamoto et Oita, Ioannes Mondo Hara de Edo, ex Tokio, Franciscus Jintarō Tōyama et II Socii de Hiroshima, Paulus Sakuyemon Uchibori, Ioachimus Sukedayu Mine et XXVII Socii de Unzen, Aloisius Uemon Amagasu et LII Socii de Yonezawa, Nicolaus Keian Fukunaga, religiosus e Societate Iesu, Michael Kusuriya, catechista de Nagasakio, Iulianus Nakaura, presbyter e Societate Iesu, Thomas Jihyōe Kintsuba, presbyter ex Ordine Fratrum S. Augustini, Didacus Ryōsetsu Yūki, presbyter e Societate Iesu, qui in Iaponia annis MDCIII-MDCXXXIX Iesu Christi Evangelii testimonium heroice demonstrantes sanguinem effuderunt, Beatorum nomine in posterum appellentur eorumque festum die prima mensis Iulii in locis et modis iure statutis quotannis celebrari possit. In nomine Patris et Filii et Spiritus Sancti.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die vicesimo quarto mensis Novembris, anno Domini bis millesimo octavo, Pontificatus Nostri quarto.

*De mandato Summi Pontificis*

THARSICIUS card. BERTONE

*Secretarius Status*

Loco ✠ Plumbi

*In Secret. Status tab., n. 34.485*

# HOMILIAE

## I

**Iter Apostolicum Summi Pontificis in Regnum Unitum: In eucharistica celebratione apud Glasguensem aream vulgo "Bellahouston Park".***

*Dear Brothers and Sisters in Christ,*

"The Kingdom of God is very near to you!".[1] With these words of the Gospel we have just heard, I greet all of you with great affection in the Lord. Truly the Lord's Kingdom is already in our midst! At this Eucharistic celebration in which the Church in Scotland gathers around the altar in union with the Successor of Peter, let us reaffirm our faith in Christ's word and our hope — a hope which never disappoints — in his promises! I warmly greet Cardinal O'Brien and the Scottish Bishops; I thank in particular Archbishop Conti for his kind words of welcome on your behalf; and I express my deep gratitude for the work that the British and Scottish Governments and the Glasgow city fathers have done to make this occasion possible.

Today's Gospel reminds us that Christ continues to send his disciples into the world in order to proclaim the coming of his Kingdom and to bring his peace into the world, beginning house by house, family by family, town by town. I have come as a herald of that peace to you, the spiritual children of Saint Andrew and to confirm you in the faith of Peter.[2] It is with some emotion that I address you, not far from the spot where my beloved predecessor Pope John Paul II celebrated Mass nearly thirty years ago with you and was welcomed by the largest crowd ever gathered in Scottish history.

Much has happened in Scotland and in the Church in this country since that historic visit. I note with great satisfaction how Pope John Paul's call to you to walk hand in hand with your fellow Christians has led to greater trust and friendship with the members of the Church of Scotland, the Scottish Episcopal Church and others. Let me encourage you to continue to pray and work with them in building a brighter future for Scotland based upon our common Christian heritage. In today's first reading we heard Saint Paul

* Die 16 Septembris 2010.

[1] *Lk* 10:9.

[2] Cfr. *Lk* 22:32.

appeal to the Romans to acknowledge that, as members of Christ's body, we belong to each other[3] and to live in respect and mutual love. In that spirit I greet the ecumenical representatives who honour us by their presence. This year marks the 450$^{th}$ anniversary of the Reformation Parliament, but also the 100$^{th}$ anniversary of the World Missionary Conference in Edinburgh, which is widely acknowledged to mark the birth of the modern ecumenical movement. Let us give thanks to God for the promise which ecumenical understanding and cooperation represents for a united witness to the saving truth of God's word in today's rapidly changing society.

Among the differing gifts which Saint Paul lists for the building up of the Church is that of teaching.[4] The preaching of the Gospel has always been accompanied by concern for the word: the inspired word of God and the culture in which that word takes root and flourishes. Here in Scotland, I think of the three medieval universities founded here by the popes, including that of Saint Andrews which is beginning to mark the 600$^{th}$ anniversary of its foundation. In the last 30 years and with the assistance of civil authorities, Scottish Catholic schools have taken up the challenge of providing an integral education to greater numbers of students, and this has helped young people not only along the path of spiritual and human growth, but also in entering the professions and public life. This is a sign of great hope for the Church, and I encourage the Catholic professionals, politicians and teachers of Scotland never to lose sight of their calling to use their talents and experience in the service of the faith, engaging contemporary Scottish culture at every level.

The evangelization of culture is all the more important in our times, when a "dictatorship of relativism" threatens to obscure the unchanging truth about man's nature, his destiny and his ultimate good. There are some who now seek to exclude religious belief from public discourse, to privatize it or even to paint it as a threat to equality and liberty. Yet religion is in fact a guarantee of authentic liberty and respect, leading us to look upon every person as a brother or sister. For this reason I appeal in particular to you, the lay faithful, in accordance with your baptismal calling and mission, not only to be examples of faith in public, but also to put the case for the promotion of faith's wisdom and vision in the public forum. Society today needs clear voices which propose our right to live, not in a jungle of self-destructive and arbitrary freedoms, but in a society which works for the true welfare

[3] Cfr. *Rom* 12:5.
[4] Cfr. *Rom* 12:7.

of its citizens and offers them guidance and protection in the face of their weakness and fragility. Do not be afraid to take up this service to your brothers and sisters, and to the future of your beloved nation.

Saint Ninian, whose feast we celebrate today, was himself unafraid to be a lone voice. In the footsteps of the disciples whom our Lord sent forth before him, Ninian was one of the very first Catholic missionaries to bring his fellow Britons the good news of Jesus Christ. His mission church in Galloway became a centre for the first evangelization of this country. That work was later taken up by Saint Mungo, Glasgow's own patron, and by other saints, the greatest of whom must include Saint Columba and Saint Margaret. Inspired by them, many men and women have laboured over many centuries to hand down the faith to you. Strive to be worthy of this great tradition! Let the exhortation of Saint Paul in the first reading be your constant inspiration: "Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering and persevere in prayer".[5]

I would now like to address a special word to the bishops of Scotland. Dear brothers, let me encourage you in your pastoral leadership of the Catholics of Scotland. As you know, one of your first pastoral duties is to your priests[6] and to their sanctification. As they are *alter Christus* to the Catholic community, so you are to them. Live to the full the charity that flows from Christ, in your brotherly ministry towards your priests, collaborating with them all, and in particular with those who have little contact with their fellow priests. Pray with them for vocations, that the Lord of the harvest will send labourers to his harvest.[7] Just as the Eucharist makes the Church, so the priesthood is central to the life of the Church. Engage yourselves personally in forming your priests as a body of men who inspire others to dedicate themselves completely to the service of Almighty God. Have a care also for your deacons, whose ministry of service is associated in a particular way with that of the order of bishops. Be a father and a guide in holiness for them, encouraging them to grow in knowledge and wisdom in carrying out the mission of herald to which they have been called.

Dear priests of Scotland, you are called to holiness and to serve God's people by modelling your lives on the mystery of the Lord's cross. Preach the Gospel with a pure heart and a clear conscience. Dedicate yourselves to God

[5] Cfr. *Rom* 12:11-12.
[6] Cfr. *Presbyterorum Ordinis,* 7.
[7] Cfr. *Lk* 10:2.

alone and you will become shining examples to young men of a holy, simple and joyful life: they, in their turn, will surely wish to join you in your single-minded service of God's people. May the example of Saint John Ogilvie, dedicated, selfless and brave, inspire all of you. Similarly, let me encourage you, the monks, nuns and religious of Scotland to be a light on a hilltop, living an authentic Christian life of prayer and action that witnesses in a luminous way to the power of the Gospel.

Finally, I would like to say a word to you, my dear young Catholics of Scotland. I urge you to lead lives worthy of our Lord[8] and of yourselves. There are many temptations placed before you every day — drugs, money, sex, pornography, alcohol — which the world tells you will bring you happiness, yet these things are destructive and divisive. There is only one thing which lasts: the love of Jesus Christ personally for each one of you. Search for him, know him and love him, and he will set you free from slavery to the glittering but superficial existence frequently proposed by today's society. Put aside what is worthless and learn of your own dignity as children of God. In today's Gospel, Jesus asks us to pray for vocations: I pray that many of you will know and love Jesus Christ and, through that encounter, will dedicate yourselves completely to God, especially those of you who are called to the priesthood and religious life. This is the challenge the Lord gives to you today: the Church now belongs to you!

Dear friends, I express once more my joy at celebrating this Mass with you. I am happy to assure you of my prayers in the ancient language of your country: Sìth agus beannachd Dhe dhuibh uile; Dia bhi timcheall oirbh; agus gum beannaicheadh Dia Alba. God's peace and blessing to you all; God surround you; and may God bless the people of Scotland!

[8] Cfr. *Eph* 4:1.

II

**Iter Apostolicum Summi Pontificis in Regnum Unitum: Eucharistica perdurante celebratione in Cathedrali Templo Vestmonasteriensi.***

*Dear Friends in Christ,*

I greet all of you with joy in the Lord and I thank you for your warm reception. I am grateful to Archbishop Nichols for his words of welcome on your behalf. Truly, in this meeting of the Successor of Peter and the faithful of Britain, "heart speaks unto heart" as we rejoice in the love of Christ and in our common profession of the Catholic faith which comes to us from the Apostles. I am especially happy that our meeting takes place in this Cathedral dedicated to the Most Precious Blood, which is the sign of God's redemptive mercy poured out upon the world through the passion, death and resurrection of his Son, our Lord Jesus Christ. In a particular way I greet the Archbishop of Canterbury, who honours us by his presence.

The visitor to this Cathedral cannot fail to be struck by the great crucifix dominating the nave, which portrays Christ's body, crushed by suffering, overwhelmed by sorrow, the innocent victim whose death has reconciled us with the Father and given us a share in the very life of God. The Lord's outstretched arms seem to embrace this entire church, lifting up to the Father all the ranks of the faithful who gather around the altar of the Eucharistic sacrifice and share in its fruits. The crucified Lord stands above and before us as the source of our life and salvation, "the high priest of the good things to come", as the author of the Letter to the Hebrews calls him in today's first reading.[1]

It is in the shadow, so to speak, of this striking image, that I would like to consider the word of God which has been proclaimed in our midst and reflect on the mystery of the Precious Blood. For that mystery leads us to see the unity between Christ's sacrifice on the Cross, the Eucharistic sacrifice which he has given to his Church, and his eternal priesthood, whereby, seated at the right hand of the Father, he makes unceasing intercession for us, the members of his mystical body.

* Die 18 Septembris 2010.

[1] *Heb* 9:11.

Let us begin with the sacrifice of the Cross. The outpouring of Christ's blood is the source of the Church's life. Saint John, as we know, sees in the water and blood which flowed from our Lord's body the wellspring of that divine life which is bestowed by the Holy Spirit and communicated to us in the sacraments.[2] The Letter to the Hebrews draws out, we might say, the liturgical implications of this mystery. Jesus, by his suffering and death, his self-oblation in the eternal Spirit, has become our high priest and "the mediator of a new covenant".[3] These words echo our Lord's own words at the Last Supper, when he instituted the Eucharist as the sacrament of his body, given up for us, and his blood, the blood of the new and everlasting covenant shed for the forgiveness of sins.[4]

Faithful to Christ's command to "do this in memory of me",[5] the Church in every time and place celebrates the Eucharist until the Lord returns in glory, rejoicing in his sacramental presence and drawing upon the power of his saving sacrifice for the redemption of the world. The reality of the Eucharistic sacrifice has always been at the heart of Catholic faith; called into question in the sixteenth century, it was solemnly reaffirmed at the Council of Trent against the backdrop of our justification in Christ. Here in England, as we know, there were many who staunchly defended the Mass, often at great cost, giving rise to that devotion to the Most Holy Eucharist which has been a hallmark of Catholicism in these lands.

The Eucharistic sacrifice of the Body and Blood of Christ embraces in turn the mystery of our Lord's continuing passion in the members of his Mystical Body, the Church in every age. Here the great crucifix which towers above us serves as a reminder that Christ, our eternal high priest, daily unites our own sacrifices, our own sufferings, our own needs, hopes and aspirations, to the infinite merits of his sacrifice. Through him, with him, and in him, we lift up our own bodies as a sacrifice holy and acceptable to God.[6] In this sense we are caught up in his eternal oblation, completing, as Saint Paul says, in our flesh what is lacking in Christ's afflictions for the sake of his body, the Church.[7] In the life of the Church, in her trials and tribulations, Christ

[2] *Jn* 19:34; cfr. *1 Jn* 1:7; 5:6-7.
[3] *Heb* 9:15.
[4] Cfr. *Mk* 14:24; *Mt* 26:28; *Lk* 22:20.
[5] *Lk* 22:19.
[6] Cfr. *Rom* 12:1.
[7] Cfr. *Col* 1:24.

continues, in the stark phrase of Pascal, to be in agony until the end of the world.[8]

We see this aspect of the mystery of Christ's precious blood represented, most eloquently, by the martyrs of every age, who drank from the cup which Christ himself drank, and whose own blood, shed in union with his sacrifice, gives new life to the Church. It is also reflected in our brothers and sisters throughout the world who even now are suffering discrimination and persecution for their Christian faith. Yet it is also present, often hidden in the suffering of all those individual Christians who daily unite their sacrifices to those of the Lord for the sanctification of the Church and the redemption of the world. My thoughts go in a special way to all those who are spiritually united with this Eucharistic celebration, and in particular the sick, the elderly, the handicapped and those who suffer mentally and spiritually.

Here too I think of the immense suffering caused by the abuse of children, especially within the Church and by her ministers. Above all, I express my deep sorrow to the innocent victims of these unspeakable crimes, along with my hope that the power of Christ's grace, his sacrifice of reconciliation, will bring deep healing and peace to their lives. I also acknowledge, with you, the shame and humiliation which all of us have suffered because of these sins; and I invite you to offer it to the Lord with trust that this chastisement will contribute to the healing of the victims, the purification of the Church and the renewal of her age-old commitment to the education and care of young people. I express my gratitude for the efforts being made to address this problem responsibly, and I ask all of you to show your concern for the victims and solidarity with your priests.

Dear friends, let us return to the contemplation of the great crucifix which rises above us. Our Lord's hands, extended on the Cross, also invite us to contemplate our participation in his eternal priesthood and thus our responsibility, as members of his body, to bring the reconciling power of his sacrifice to the world in which we live. The Second Vatican Council spoke eloquently of the indispensable role of the laity in carrying forward the Church's mission through their efforts to serve as a leaven of the Gospel in society and to work for the advancement of God's Kingdom in the world.[9] The Council's appeal to the lay faithful to take up their baptismal sharing in Christ's mission echoed the insights and teachings of John Henry Newman.

[8] *Pensées,* 553, éd. Brunschvicg.

[9] Cfr. *Lumen Gentium,* 31; *Apostolicam Actuositatem,* 7.

May the profound ideas of this great Englishman continue to inspire all Christ's followers in this land to conform their every thought, word and action to Christ, and to work strenuously to defend those unchanging moral truths which, taken up, illuminated and confirmed by the Gospel, stand at the foundation of a truly humane, just and free society.

How much contemporary society needs this witness! How much we need, in the Church and in society, witnesses of the beauty of holiness, witnesses of the splendour of truth, witnesses of the joy and freedom born of a living relationship with Christ! One of the greatest challenges facing us today is how to speak convincingly of the wisdom and liberating power of God's word to a world which all too often sees the Gospel as a constriction of human freedom, instead of the truth which liberates our minds and enlightens our efforts to live wisely and well, both as individuals and as members of society.

Let us pray, then, that the Catholics of this land will become ever more conscious of their dignity as a priestly people, called to consecrate the world to God through lives of faith and holiness. And may this increase of apostolic zeal be accompanied by an outpouring of prayer for vocations to the ordained priesthood. For the more the lay apostolate grows, the more urgently the need for priests is felt; and the more the laity's own sense of vocation is deepened, the more what is proper to the priest stands out. May many young men in this land find the strength to answer the Master's call to the ministerial priesthood, devoting their lives, their energy and their talents to God, thus building up his people in unity and fidelity to the Gospel, especially through the celebration of the Eucharistic sacrifice.

Dear friends, in this Cathedral of the Most Precious Blood, I invite you once more to look to Christ, who leads us in our faith and brings it to perfection.[10] I ask you to unite yourselves ever more fully to the Lord, sharing in his sacrifice on the Cross and offering him that "spiritual worship"[11] which embraces every aspect of our lives and finds expression in our efforts to contribute to the coming of his Kingdom. I pray that, in doing so, you may join the ranks of faithful believers throughout the long Christian history of this land in building a society truly worthy of man, worthy of your nation's highest traditions.

[10] Cfr. *Heb* 12:2.

[11] *Rom* 12:1.

## III

**Iter Apostolicum Summi Pontificis in Regnum Unitum: Birminganiae in Cofton Park, dum Eucharistia celebratur occasione beatificationis Cardinalis Ioannis Henrici Newman.***

*Dear Brothers and Sisters in Christ,*

This day that has brought us together here in Birmingham is a most auspicious one. In the first place, it is the Lord's day, Sunday, the day when our Lord Jesus Christ rose from the dead and changed the course of human history for ever, offering new life and hope to all who live in darkness and in the shadow of death. That is why Christians all over the world come together on this day to give praise and thanks to God for the great marvels he has worked for us. This particular Sunday also marks a significant moment in the life of the British nation, as it is the day chosen to commemorate the seventieth anniversary of the Battle of Britain. For me as one who lived and suffered through the dark days of the Nazi regime in Germany, it is deeply moving to be here with you on this occasion, and to recall how many of your fellow citizens sacrificed their lives, courageously resisting the forces of that evil ideology. My thoughts go in particular to nearby Coventry, which suffered such heavy bombardment and massive loss of life in November 1940. Seventy years later, we recall with shame and horror the dreadful toll of death and destruction that war brings in its wake, and we renew our resolve to work for peace and reconciliation wherever the threat of conflict looms. Yet there is another, more joyful reason why this is an auspicious day for Great Britain, for the Midlands, for Birmingham. It is the day that sees Cardinal John Henry Newman formally raised to the altars and declared Blessed.

I thank Archbishop Bernard Longley for his gracious welcome at the start of Mass this morning. I pay tribute to all who have worked so hard over many years to promote the cause of Cardinal Newman, including the Fathers of the Birmingham Oratory and the members of the Spiritual Family Das Werk. And I greet everyone here from Great Britain, Ireland, and further afield; I thank you for your presence at this celebration, in which we give glory and praise to God for the heroic virtue of a saintly Englishman.

* Die 19 Septembris 2010.

England has a long tradition of martyr saints, whose courageous witness has sustained and inspired the Catholic community here for centuries. Yet it is right and fitting that we should recognize today the holiness of a confessor, a son of this nation who, while not called to shed his blood for the Lord, nevertheless bore eloquent witness to him in the course of a long life devoted to the priestly ministry, and especially to preaching, teaching, and writing. He is worthy to take his place in a long line of saints and scholars from these islands, Saint Bede, Saint Hilda, Saint Aelred, Blessed Duns Scotus, to name but a few. In Blessed John Henry, that tradition of gentle scholarship, deep human wisdom and profound love for the Lord has borne rich fruit, as a sign of the abiding presence of the Holy Spirit deep within the heart of God's people, bringing forth abundant gifts of holiness.

Cardinal Newman's motto, *Cor ad cor loquitur*, or "Heart speaks unto heart", gives us an insight into his understanding of the Christian life as a call to holiness, experienced as the profound desire of the human heart to enter into intimate communion with the Heart of God. He reminds us that faithfulness to prayer gradually transforms us into the divine likeness. As he wrote in one of his many fine sermons, "a habit of prayer, the practice of turning to God and the unseen world in every season, in every place, in every emergency — prayer, I say, has what may be called a natural effect in spiritualizing and elevating the soul. A man is no longer what he was before; gradually ... he has imbibed a new set of ideas, and become imbued with fresh principles".[1] Today's Gospel tells us that no one can be the servant of two masters,[2] and Blessed John Henry's teaching on prayer explains how the faithful Christian is definitively taken into the service of the one true Master, who alone has a claim to our unconditional devotion.[3] Newman helps us to understand what this means for our daily lives: he tells us that our divine Master has assigned a specific task to each one of us, a "definite service", committed uniquely to every single person: "I have my mission", he wrote, "I am a link in a chain, a bond of connexion between persons. He has not created me for naught. I shall do good, I shall do his work; I shall be an angel of peace, a preacher of truth in my own place ... if I do but keep his commandments and serve him in my calling".[4]

[1] *Parochial and Plain Sermons,* IV, 230-231.
[2] Cfr. *Lk* 16:13.
[3] Cfr. *Mt* 23:10.
[4] *Meditations and Devotions,* 301-2.

The definite service to which Blessed John Henry was called involved applying his keen intellect and his prolific pen to many of the most pressing "subjects of the day". His insights into the relationship between faith and reason, into the vital place of revealed religion in civilized society, and into the need for a broadly-based and wide-ranging approach to education were not only of profound importance for Victorian England, but continue today to inspire and enlighten many all over the world. I would like to pay particular tribute to his vision for education, which has done so much to shape the ethos that is the driving force behind Catholic schools and colleges today. Firmly opposed to any reductive or utilitarian approach, he sought to achieve an educational environment in which intellectual training, moral discipline and religious commitment would come together. The project to found a Catholic University in Ireland provided him with an opportunity to develop his ideas on the subject, and the collection of discourses that he published as The Idea of a University holds up an ideal from which all those engaged in academic formation can continue to learn. And indeed, what better goal could teachers of religion set themselves than Blessed John Henry's famous appeal for an intelligent, well-instructed laity: "I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it".[5] On this day when the author of those words is raised to the altars, I pray that, through his intercession and example, all who are engaged in the task of teaching and catechesis will be inspired to greater effort by the vision he so clearly sets before us.

While it is John Henry Newman's intellectual legacy that has understandably received most attention in the vast literature devoted to his life and work, I prefer on this occasion to conclude with a brief reflection on his life as a priest, a pastor of souls. The warmth and humanity underlying his appreciation of the pastoral ministry is beautifully expressed in another of his famous sermons: "Had Angels been your priests, my brethren, they could not have condoled with you, sympathized with you, have had compassion on you, felt tenderly for you, and made allowances for you, as we can; they could not have been your patterns and guides, and have led you on from

[5] *The Present Position of Catholics in England*, IX, 390.

your old selves into a new life, as they can who come from the midst of you".[6] He lived out that profoundly human vision of priestly ministry in his devoted care for the people of Birmingham during the years that he spent at the Oratory he founded, visiting the sick and the poor, comforting the bereaved, caring for those in prison. No wonder that on his death so many thousands of people lined the local streets as his body was taken to its place of burial not half a mile from here. One hundred and twenty years later, great crowds have assembled once again to rejoice in the Church's solemn recognition of the outstanding holiness of this much-loved father of souls. What better way to express the joy of this moment than by turning to our heavenly Father in heartfelt thanksgiving, praying in the words that Blessed John Henry Newman placed on the lips of the choirs of angels in heaven:

Praise to the Holiest in the height
And in the depth be praise;
In all his words most wonderful,
Most sure in all his ways! [7]

[6] "*Men, not Angels: the Priests of the Gospel*", Discourses to Mixed Congregations, 3.
[7] *The Dream of Gerontius.*

# ALLOCUTIONES

## I

### Ad Sessionem Legatorum Consilii Europae.*

*Mr President,*

Dear members of the Bureau of the Parliamentary Assembly of the Council of Europe,

I am very grateful to the Honourable Mr Çavuşoğlu for the kind words he addressed to me on behalf of the Bureau and I extend to all of you a cordial welcome. I am happy to receive you on the sixtieth anniversary of the European Convention on Human Rights which, as is well known, commits Member States of the Council of Europe to promote and defend the inviolable dignity of the human person.

I know that the Parliamentary Assembly has on its agenda important topics that deal above all with persons who live in particularly difficult situations or are subjected to grave violations of their dignity. I have in mind people afflicted with handicaps, children who suffer violence, immigrants, refugees, those who pay the most for the present economic and financial crisis, those who are victims of extremism or of new forms of slavery such as human trafficking, the illegal drug trade and prostitution. Your work also is concerned with victims of warfare and with people who live in fragile democracies. I have also been informed of your efforts to defend religious freedom and to oppose violence and intolerance against believers in Europe and worldwide.

Keeping in mind the context of today's society in which different peoples and cultures come together, it is imperative to develop the universal validity of these rights as well as their inviolability, inalienability and indivisibility.

On different occasions I have pointed out the risks associated with relativism in the area of values, rights and duties. If these were to lack an objective rational foundation, common to all peoples, and were based exclusively on particular cultures, legislative decisions or court judgements, how could they offer a solid and long-lasting ground for supranational institutions

* Die 8 Septembris 2010.

such as the Council of Europe, and for your own task within that prestigious institution? How could a fruitful dialogue among cultures take place without common values, rights and stable, universal principles understood in the same way by all Members States of the Council of Europe? These values, rights and duties are rooted in the natural dignity of each person, something which is accessible to human reasoning. The Christian faith does not impede, but favours this search, and is an invitation to seek a supernatural basis for this dignity.

I am convinced that these principles, faithfully maintained, above all when dealing with human life, from conception to natural death, with marriage — rooted in the exclusive and indissoluble gift of self between one man and one woman — and freedom of religion and education, are necessary conditions if we are to respond adequately to the decisive and urgent challenges that history presents to each one of you.

Dear friends, I know that you also wish to reach out to those who suffer. This gives me joy and I encourage you to fulfil your sensitive and important mission with moderation, wisdom and courage at the service of the common good of Europe. I thank you for coming and I assure you of my prayers. May God bless you!

## II

**Itinere perdurante aerio in Regnum Unitum, Summi Pontificis colloquium cum diurnariis.***

P. Lombardi – *Santità, benvenuto fra noi e grazie della sua disponibilità. Abbiamo un gruppo di 70 giornalisti qui presenti, delle diverse parti del mondo. Naturalmente alcuni vengono apposta dal Regno Unito per unirsi fin dal volo a questo gruppo. Come al solito, i colleghi, nei giorni scorsi, hanno dato diverse domande, che Le proponiamo per questa prima conversazione all'inizio di un viaggio molto atteso e impegnativo, che speriamo sia bellissimo. Io ho scelto una serie di domande tra quelle che sono state proposte. GlieLe propongo in italiano per non affaticarLa troppo. I colleghi si aiuteranno a capire se non conoscono bene l'italiano.*

* Die 16 Septembris 2010.

*La prima domanda: durante la preparazione di questo viaggio vi sono state discussioni e posizioni contrarie. Nella tradizione passata del Paese vi sono state forti posizioni anticattoliche. Lei è preoccupato per come sarà accolto?*

*Santo Padre* – Innanzitutto buona giornata e un buon volo per noi tutti. Devo dire che non sono preoccupato, perché quando sono andato in Francia è stato detto che quello sarebbe stato il Paese più anticlericale, con forti correnti anticlericali e con un minimo di fedeli; quando sono andato nella Repubblica Ceca è stato detto che quello sarebbe stato il Paese più areligioso d'Europa e più anticlericale anche. Così i Paesi occidentali hanno tutti, ognuno nel loro modo specifico e secondo la loro propria storia, forti correnti anticlericali e anticattoliche, ma hanno anche sempre una presenza forte di fede. Così in Francia e nella Repubblica Ceca ho visto e vissuto una calorosa accoglienza da parte della comunità cattolica, una forte attenzione da parte di agnostici che tuttavia sono in ricerca, vogliono conoscere e trovare i valori che portano avanti l'umanità, e sono stati molto attenti se potessero sentire da me qualcosa anche in questo senso. E la tolleranza e il rispetto di quanti sono anticattolici. Naturalmente la Gran Bretagna ha una sua propria storia di anticattolicesimo, questo è ovvio, ma è anche un Paese di una grande storia di tolleranza. E così sono sicuro che da una parte vi sarà un'accoglienza positiva dai cattolici e dai credenti, generalmente; attenzione da quanti cercano come andare avanti in questo nostro tempo, e rispetto e tolleranza reciproca dove c'è un anticattolicesimo. Vado avanti con grande coraggio e con gioia.

P. Lombardi – *Il Regno Unito, come molti altri Paesi occidentali — è un tema che ha già toccato nella prima risposta — è considerato un Paese secolare; c'è un forte movimento di ateismo anche con motivazioni culturali, tuttavia vi sono anche segni che la fede religiosa, in particolare in Gesù Cristo, è tuttora viva a livello personale. Che cosa può significare questo per cattolici ed anglicani? Si può fare qualcosa per rendere la Chiesa come istituzione anche più credibile e attrattiva per tutti?*

*Santo Padre* – Direi che una Chiesa che cerca soprattutto di essere attrattiva sarebbe già su una strada sbagliata. Perché la Chiesa non lavora per sé, non lavora per aumentare i propri numeri e così il proprio potere. La Chiesa è al servizio di un Altro, serve non per sé, per essere un corpo forte, ma serve per rendere accessibile l'annuncio di Gesù Cristo, le grandi verità, le grandi

forze di amore, di riconciliazione apparse in questa figura e che sempre vengono dalla presenza di Gesù Cristo. In questo senso la Chiesa non cerca la propria attrattività, ma deve essere trasparente per Gesù Cristo. E nella misura nella quale non sta per se stessa, come corpo forte e potente nel mondo, che vuole avere il suo potere, ma si fa semplicemente voce di un Altro, diventa realmente trasparenza per la grande figura di Cristo e le grandi verità che ha portato nell'umanità, la forza dell'amore; allora in questo momento si ascolta e si accetta la Chiesa. Essa non dovrebbe considerare se stessa ma aiutare a considerare l'Altro, ed essa stessa vedere e parlare dell'Altro e per l'Altro. In questo senso mi sembra anche che anglicani e cattolici hanno il semplice compito, lo stesso compito, la stessa direzione da prendere. Se anglicani e cattolici vedono che ambedue non servono per se stessi, ma sono strumenti per Cristo, « amico dello Sposo » — come dice San Giovanni — se ambedue seguono la priorità di Cristo e non di se stessi, allora vengono anche insieme, perché allora la priorità di Cristo li accomuna e non sono più concorrenti, ognuno cercando il maggiore numero, ma sono congiunti nell'impegno per la verità di Cristo che entra in questo mondo, e così si trovano anche reciprocamente in un vero e fecondo ecumenismo.

P. Lombardi – *Grazie Santità. Una terza domanda. Com'è noto e come è stato messo in rilievo anche da recenti sondaggi, lo scandalo degli abusi sessuali ha scosso la fiducia dei fedeli nella Chiesa. Come pensa di poter contribuire a ristabilire questa fiducia?*

*Santo Padre* – Innanzitutto devo dire che queste rivelazioni sono state per me uno choc. Sono una grande tristezza, è difficile capire come questa perversione del ministero sacerdotale era possibile. Il sacerdote, nel momento dell'ordinazione, preparato per anni a questo momento, dice sì a Cristo per farsi la sua voce, la sua bocca, la sua mano e servirlo con tutta l'esistenza perché il Buon Pastore, che ama e aiuta e guida alla verità, sia presente nel mondo. Come un uomo che ha fatto e detto questo possa poi cadere in questa perversione, è difficile capire, è una grande tristezza, tristezza anche che l'autorità della Chiesa non era sufficientemente vigilante e non sufficientemente veloce, decisa, nel prendere le misure necessarie. Per tutto questo siamo in un momento di penitenza, di umiltà e di rinnovata sincerità, come ho scritto ai Vescovi irlandesi. Mi sembra che dobbiamo adesso realizzare proprio un tempo di penitenza, un tempo di umiltà, e rinnovare e reimparare un'assoluta sincerità. Quanto alle vittime, direi, tre cose sono importanti.

Primo interesse sono le vittime, come possiamo riparare, che cosa possiamo fare per aiutare queste persone a superare questo trauma, a ritrovare la vita, a ritrovare anche la fiducia nel messaggio di Cristo. Cura, impegno per le vittime è la prima priorità con aiuti materiali, psicologici, spirituali. Secondo, è il problema delle persone colpevoli: la giusta pena, escluderli da ogni possibilità di accesso ai giovani, perché sappiamo che questa è una malattia e la libera volontà non funziona dove c'è questa malattia; quindi dobbiamo proteggere queste persone contro se stesse, e trovare il modo di aiutarle e di proteggerle contro se stesse ed escluderle da ogni accesso ai giovani. E il terzo punto è la prevenzione nella educazione e nella scelta dei candidati al sacerdozio. Essere così attenti che secondo le possibilità umane si escludano futuri casi. E vorrei in questo momento anche ringraziare l'episcopato britannico per la sua attenzione, per la sua collaborazione, sia con la Sede di San Pietro, sia con le istanze pubbliche, e per l'attenzione per le vittime e per il diritto. Mi sembra che l'episcopato britannico abbia fatto e faccia un grande lavoro e gli sono molto grato.

P. Lombardi – *Santità, la figura del cardinale Newman evidentemente è molto significativa per Lei. Per il cardinale Newman Lei fa l'eccezione di presiederne la beatificazione. Pensa che il suo ricordo possa aiutare a superare le divisioni fra anglicani e cattolici? E quali sono gli aspetti della sua personalità su cui desidera mettere l'accento più forte?*

*Santo Padre* – Il cardinale Newman è soprattutto da una parte un uomo moderno, che ha vissuto tutto il problema della modernità, che ha vissuto anche il problema dell'agnosticismo, dell'impossibilità di conoscere Dio, di credere. Un uomo che è stato in tutta la sua vita in cammino, nel cammino di lasciarsi trasformare dalla verità in una ricerca di grande sincerità e di grande disponibilità, per conoscere meglio e per trovare, accettare la strada per la vera vita. Questa modernità interiore, del suo essere e della sua vita, implica la modernità della sua fede. Non è una fede in formule di un tempo passato: è una fede personalissima, vissuta, sofferta, trovata, in un lungo cammino di rinnovamento e di conversioni. È un uomo di grande cultura, che da una parte partecipa nella nostra cultura scettica di oggi — alla questione se possiamo capire qualcosa di certo sulla verità dell'uomo, dell'essere o no, e come possiamo arrivare alla convergenza delle probabilità. Un uomo che, d'altra parte, con una grande cultura della conoscenza dei Padri della Chiesa, ha studiato e rinnovato la genesi interna della fede e riconosciuto così la sua

figura e costruzione interiore. È un uomo di una grande spiritualità, di un grande umanesimo, un uomo di preghiera, di una relazione profonda con Dio e di una relazione personale, perciò anche di una relazione profonda con gli altri uomini del suo e del nostro tempo. Direi, quindi, questi tre elementi: modernità della sua esistenza, con tutti i dubbi e i problemi del nostro essere di oggi; cultura grande, conoscenza dei grandi tesori della cultura dell'umanità, disponibilità di ricerca permanente, di rinnovamento permanente; e spiritualità: vita spirituale, vita con Dio, danno a quest'uomo un'eccezionale grandezza per il nostro tempo. Perciò è una figura di dottore della Chiesa per noi e per tutti, e anche un ponte tra anglicani e cattolici.

P. Lombardi – *E un'ultima domanda. Questa visita è considerata con il rango di visita di Stato, così è stata qualificata. Che cosa significa ciò per i rapporti tra la Santa Sede e il Regno Unito? Vi sono punti importanti di sintonia, in particolare guardando alle grandi sfide del mondo attuale?*

*Santo Padre* – Sono molto grato a Sua Maestà la Regina Elisabetta II, che ha voluto dare a questa visita il rango di una visita di Stato, che sa esprimere il carattere pubblico di questa visita e anche la responsabilità comune tra politica e religione per il futuro del Continente e per il futuro dell'umanità. La grande e comune responsabilità perché i valori che creano giustizia e politica, e che vengono dalla religione, siano insieme, in cammino nel nostro tempo. Naturalmente questo fatto che giuridicamente è una visita di Stato non rende la mia visita un fatto politico, perché se il Papa è capo di Stato, questo è solo uno strumento per garantire l'indipendenza del suo annuncio e il carattere pubblico del suo lavoro di Pastore. In questo senso anche la visita di Stato rimane sostanzialmente ed essenzialmente una visita pastorale, cioè una visita nella responsabilità della fede, per la quale il Sommo Pontefice, il Papa esiste. E, naturalmente, mette al centro dell'attenzione, questo carattere di visita di Stato, le coincidenze tra l'interesse della politica e della religione. La politica sostanzialmente è creata per garantire giustizia, e con la giustizia libertà, ma giustizia è un valore morale, un valore religioso e così la fede, l'annuncio del Vangelo, si collega, nel punto «giustizia», con la politica, e qui nascono anche gli interessi comuni. La Gran Bretagna ha una grande esperienza e una grande attività nella lotta contro i mali di questo tempo, contro la miseria, la povertà, le malattie, la droga e tutte queste lotte contro la miseria, la povertà, la schiavitù dell'uomo, l'abuso dell'uomo, la droga, sono anche scopi della fede, perché sono scopi dell'umanizzazione dell'uomo, per-

ché sia restituita l'immagine di Dio contro le distruzioni e le devastazioni. Un secondo compito comune è l'impegno per la pace nel mondo e la capacità di vivere la pace, l'educazione alla pace. Creare le virtù che rendono l'uomo capace di pace. E, finalmente, un elemento essenziale della pace è il dialogo delle religioni, la tolleranza, l'apertura dell'uno per l'altro, e questo è anche un profondo scopo, sia della Gran Bretagna come società, sia della fede cattolica, di aprire i cuori, di aprire al dialogo, di aprire così alla verità e al cammino comune dell'umanità, e al ritrovare i valori che sono fondamento del nostro umanesimo.

## III

**Iter Apostolicum Summi Pontificis in Regnum Unitum: Beatissimus Pater Suam Maiestatem Elisabeth II, Regni Uniti Reginam, publice convenit.***

*Your Majesty,*

Thank you for your gracious invitation to make an official visit to the United Kingdom and for your warm words of greeting on behalf of the British people. In thanking Your Majesty, allow me to extend my own greetings to all the people of the United Kingdom and to hold out a hand of friendship to each one.

It is a great pleasure for me to start my journey by saluting the members of the Royal Family, thanking in particular His Royal Highness the Duke of Edinburgh for his kind welcome to me at Edinburgh Airport. I express my gratitude to Your Majesty's present and previous Governments and to all those who worked with them to make this occasion possible, including Lord Patten and former Secretary of State Murphy. I would also like to acknowledge with deep appreciation the work of the All-Party Parliamentary Group on the Holy See, which has contributed greatly to strengthening the friendly relations existing between the Holy See and the United Kingdom.

As I begin my visit to the United Kingdom in Scotland's historic capital city, I greet in a special way First Minister Salmond and the representatives of the Scottish Parliament. Just like the Welsh and Northern Ireland Assemblies, may the Scottish Parliament grow to be an expression of the fine

* Die 16 Septembris 2010.

traditions and distinct culture of the Scots and strive to serve their best interests in a spirit of solidarity and concern for the common good.

The name of Holyroodhouse, Your Majesty's official residence in Scotland, recalls the "Holy Cross" and points to the deep Christian roots that are still present in every layer of British life. The monarchs of England and Scotland have been Christians from very early times and include outstanding saints like Edward the Confessor and Margaret of Scotland. As you know, many of them consciously exercised their sovereign duty in the light of the Gospel, and in this way shaped the nation for good at the deepest level. As a result, the Christian message has been an integral part of the language, thought and culture of the peoples of these islands for more than a thousand years. Your forefathers' respect for truth and justice, for mercy and charity come to you from a faith that remains a mighty force for good in your kingdom, to the great benefit of Christians and non-Christians alike.

We find many examples of this force for good throughout Britain's long history. Even in comparatively recent times, due to figures like William Wilberforce and David Livingstone, Britain intervened directly to stop the international slave trade. Inspired by faith, women like Florence Nightingale served the poor and the sick and set new standards in healthcare that were subsequently copied everywhere. John Henry Newman, whose beatification I will celebrate shortly, was one of many British Christians of his age whose goodness, eloquence and action were a credit to their countrymen and women. These, and many people like them, were inspired by a deep faith born and nurtured in these islands.

Even in our own lifetime, we can recall how Britain and her leaders stood against a Nazi tyranny that wished to eradicate God from society and denied our common humanity to many, especially the Jews, who were thought unfit to live. I also recall the regime's attitude to Christian pastors and religious who spoke the truth in love, opposed the Nazis and paid for that opposition with their lives. As we reflect on the sobering lessons of the atheist extremism of the twentieth century, let us never forget how the exclusion of God, religion and virtue from public life leads ultimately to a truncated vision of man and of society and thus to a "reductive vision of the person and his destiny".[1]

[1] *Caritas in Veritate*, 29.

Sixty-five years ago, Britain played an essential role in forging the post-war international consensus which favoured the establishment of the United Nations and ushered in a hitherto unknown period of peace and prosperity in Europe. In more recent years, the international community has followed closely events in Northern Ireland which have led to the signing of the Good Friday Agreement and the devolution of powers to the Northern Ireland Assembly. Your Majesty's Government and the Government of Ireland, together with the political, religious and civil leaders of Northern Ireland, have helped give birth to a peaceful resolution of the conflict there. I encourage everyone involved to continue to walk courageously together on the path marked out for them towards a just and lasting peace.

Looking abroad, the United Kingdom remains a key figure politically and economically on the international stage. Your Government and people are the shapers of ideas that still have an impact far beyond the British Isles. This places upon them a particular duty to act wisely for the common good. Similarly, because their opinions reach such a wide audience, the British media have a graver responsibility than most and a greater opportunity to promote the peace of nations, the integral development of peoples and the spread of authentic human rights. May all Britons continue to live by the values of honesty, respect and fair-mindedness that have won them the esteem and admiration of many.

Today, the United Kingdom strives to be a modern and multicultural society. In this challenging enterprise, may it always maintain its respect for those traditional values and cultural expressions that more aggressive forms of secularism no longer value or even tolerate. Let it not obscure the Christian foundation that underpins its freedoms; and may that patrimony, which has always served the nation well, constantly inform the example your Government and people set before the two billion members of the Commonwealth and the great family of English-speaking nations throughout the world.

May God bless Your Majesty and all the people of your realm. Thank you.

# IV

**Iter Apostolicum Summi Pontificis in Regnum Unitum: Londinii, apud Lambeth Palace, Beatissimus Pater Archiepiscopum Cantuariensem gratiae causa invisit.***

*Your Grace,*

It is a pleasure for me to be able to return the courtesy of the visits you have made to me in Rome by a fraternal visit to you here in your official residence. I thank you for your invitation and for the hospitality that you have so generously provided. I greet too the Anglican Bishops gathered here from different parts of the United Kingdom, my brother Bishops from the Catholic Dioceses of England, Wales and Scotland, and the ecumenical advisers who are present.

You have spoken, Your Grace, of the historic meeting that took place, almost thirty years ago, between two of our predecessors — Pope John Paul the Second and Archbishop Robert Runcie — in Canterbury Cathedral. There, in the very place where Saint Thomas of Canterbury bore witness to Christ by the shedding of his blood, they prayed together for the gift of unity among the followers of Christ. We continue today to pray for that gift, knowing that the unity Christ willed for his disciples will only come about in answer to prayer, through the action of the Holy Spirit, who ceaselessly renews the Church and guides her into the fullness of truth.

It is not my intention today to speak of the difficulties that the ecumenical path has encountered and continues to encounter. Those difficulties are well known to everyone here. Rather, I wish to join you in giving thanks for the deep friendship that has grown between us and for the remarkable progress that has been made in so many areas of dialogue during the forty years that have elapsed since the Anglican-Roman Catholic International Commission began its work. Let us entrust the fruits of that work to the Lord of the harvest, confident that he will bless our friendship with further significant growth.

The context in which dialogue takes place between the Anglican Communion and the Catholic Church has evolved in dramatic ways since the private meeting between Pope John XXIII and Archbishop Geoffrey Fisher in 1960. On the one hand, the surrounding culture is growing ever more distant from

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its Christian roots, despite a deep and widespread hunger for spiritual nourishment. On the other hand, the increasingly multicultural dimension of society, particularly marked in this country, brings with it the opportunity to encounter other religions. For us Christians this opens up the possibility of exploring, together with members of other religious traditions, ways of bearing witness to the transcendent dimension of the human person and the universal call to holiness, leading to the practice of virtue in our personal and social lives. Ecumenical cooperation in this task remains essential, and will surely bear fruit in promoting peace and harmony in a world that so often seems at risk of fragmentation.

At the same time, we Christians must never hesitate to proclaim our faith in the uniqueness of the salvation won for us by Christ, and to explore together a deeper understanding of the means he has placed at our disposal for attaining that salvation. God "wants all to be saved, and to come to the knowledge of the truth",[1] and that truth is nothing other than Jesus Christ, eternal Son of the Father, who has reconciled all things in himself by the power of his Cross. In fidelity to the Lord's will, as expressed in that passage from Saint Paul's First Letter to Timothy, we recognize that the Church is called to be inclusive, yet never at the expense of Christian truth. Herein lies the dilemma facing all who are genuinely committed to the ecumenical journey.

In the figure of John Henry Newman, who is to be beatified on Sunday, we celebrate a churchman whose ecclesial vision was nurtured by his Anglican background and matured during his many years of ordained ministry in the Church of England. He can teach us the virtues that ecumenism demands: on the one hand, he was moved to follow his conscience, even at great personal cost; and on the other hand, the warmth of his continued friendship with his former colleagues, led him to explore with them, in a truly eirenical spirit, the questions on which they differed, driven by a deep longing for unity in faith. Your Grace, in that same spirit of friendship, let us renew our determination to pursue the goal of unity in faith, hope, and love, in accordance with the will of our one Lord and Saviour Jesus Christ.

With these sentiments, I take my leave of you. May the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.[2]

[1] *1 Tim* 2:4.
[2] *2 Cor* 13:13.

V

**Iter Apostolicum Summi Pontificis in Regnum Unitum: Londinii in Aula Vestmonasteriensi colloquium Benedicti XVI cum primoribus Societatis Civilis; cum doctis vivis culturae, scientiis et operum conductioni deditis; cum Corpore Legatorum et Religiosis Auctoritatibus.***

*Mr Speaker,*

Thank you for your words of welcome on behalf of this distinguished gathering. As I address you, I am conscious of the privilege afforded me to speak to the British people and their representatives in Westminster Hall, a building of unique significance in the civil and political history of the people of these islands. Allow me also to express my esteem for the Parliament which has existed on this site for centuries and which has had such a profound influence on the development of participative government among the nations, especially in the Commonwealth and the English-speaking world at large. Your common law tradition serves as the basis of legal systems in many parts of the world, and your particular vision of the respective rights and duties of the state and the individual, and of the separation of powers, remains an inspiration to many across the globe.

As I speak to you in this historic setting, I think of the countless men and women down the centuries who have played their part in the momentous events that have taken place within these walls and have shaped the lives of many generations of Britons, and others besides. In particular, I recall the figure of Saint Thomas More, the great English scholar and statesman, who is admired by believers and non-believers alike for the integrity with which he followed his conscience, even at the cost of displeasing the sovereign whose "good servant" he was, because he chose to serve God first. The dilemma which faced More in those difficult times, the perennial question of the relationship between what is owed to Caesar and what is owed to God, allows me the opportunity to reflect with you briefly on the proper place of religious belief within the political process.

This country's Parliamentary tradition owes much to the national instinct for moderation, to the desire to achieve a genuine balance between the legitimate claims of government and the rights of those subject to it.

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While decisive steps have been taken at several points in your history to place limits on the exercise of power, the nation's political institutions have been able to evolve with a remarkable degree of stability. In the process, Britain has emerged as a pluralist democracy which places great value on freedom of speech, freedom of political affiliation and respect for the rule of law, with a strong sense of the individual's rights and duties, and of the equality of all citizens before the law. While couched in different language, Catholic social teaching has much in common with this approach, in its overriding concern to safeguard the unique dignity of every human person, created in the image and likeness of God, and in its emphasis on the duty of civil authority to foster the common good.

And yet the fundamental questions at stake in Thomas More's trial continue to present themselves in ever-changing terms as new social conditions emerge. Each generation, as it seeks to advance the common good, must ask anew: what are the requirements that governments may reasonably impose upon citizens, and how far do they extend? By appeal to what authority can moral dilemmas be resolved? These questions take us directly to the ethical foundations of civil discourse. If the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus, then the fragility of the process becomes all too evident — herein lies the real challenge for democracy.

The inadequacy of pragmatic, short-term solutions to complex social and ethical problems has been illustrated all too clearly by the recent global financial crisis. There is widespread agreement that the lack of a solid ethical foundation for economic activity has contributed to the grave difficulties now being experienced by millions of people throughout the world. Just as "every economic decision has a moral consequence",[1] so too in the political field, the ethical dimension of policy has far-reaching consequences that no government can afford to ignore. A positive illustration of this is found in one of the British Parliament's particularly notable achievements — the abolition of the slave trade. The campaign that led to this landmark legislation was built upon firm ethical principles, rooted in the natural law, and it has made a contribution to civilization of which this nation may be justly proud.

The central question at issue, then, is this: where is the ethical foundation for political choices to be found? The Catholic tradition maintains that the

[1] *Caritas in Veritate,* 37.

objective norms governing right action are accessible to reason, prescinding from the content of revelation. According to this understanding, the role of religion in political debate is not so much to supply these norms, as if they could not be known by non-believers — still less to propose concrete political solutions, which would lie altogether outside the competence of religion — but rather to help purify and shed light upon the application of reason to the discovery of objective moral principles. This "corrective" role of religion vis-à-vis reason is not always welcomed, though, partly because distorted forms of religion, such as sectarianism and fundamentalism, can be seen to create serious social problems themselves. And in their turn, these distortions of religion arise when insufficient attention is given to the purifying and structuring role of reason within religion. It is a two-way process. Without the corrective supplied by religion, though, reason too can fall prey to distortions, as when it is manipulated by ideology, or applied in a partial way that fails to take full account of the dignity of the human person. Such misuse of reason, after all, was what gave rise to the slave trade in the first place and to many other social evils, not least the totalitarian ideologies of the twentieth century. This is why I would suggest that the world of reason and the world of faith — the world of secular rationality and the world of religious belief — need one another and should not be afraid to enter into a profound and ongoing dialogue, for the good of our civilization.

Religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation. In this light, I cannot but voice my concern at the increasing marginalization of religion, particularly of Christianity, that is taking place in some quarters, even in nations which place a great emphasis on tolerance. There are those who would advocate that the voice of religion be silenced, or at least relegated to the purely private sphere. There are those who argue that the public celebration of festivals such as Christmas should be discouraged, in the questionable belief that it might somehow offend those of other religions or none. And there are those who argue — paradoxically with the intention of eliminating discrimination — that Christians in public roles should be required at times to act against their conscience. These are worrying signs of a failure to appreciate not only the rights of believers to freedom of conscience and freedom of religion, but also the legitimate role of religion in the public square. I would invite all of you, therefore, within your respective spheres of influence, to

seek ways of promoting and encouraging dialogue between faith and reason at every level of national life.

Your readiness to do so is already implied in the unprecedented invitation extended to me today. And it finds expression in the fields of concern in which your Government has been engaged with the Holy See. In the area of peace, there have been exchanges regarding the elaboration of an international arms trade treaty; regarding human rights, the Holy See and the United Kingdom have welcomed the spread of democracy, especially in the last sixty-five years; in the field of development, there has been collaboration on debt relief, fair trade and financing for development, particularly through the International Finance Facility, the International Immunization Bond, and the Advanced Market Commitment. The Holy See also looks forward to exploring with the United Kingdom new ways to promote environmental responsibility, to the benefit of all.

I also note that the present Government has committed the United Kingdom to devoting 0.7% of national income to development aid by 2013. In recent years it has been encouraging to witness the positive signs of a worldwide growth in solidarity towards the poor. But to turn this solidarity into effective action calls for fresh thinking that will improve life conditions in many important areas, such as food production, clean water, job creation, education, support to families, especially migrants, and basic healthcare. Where human lives are concerned, time is always short: yet the world has witnessed the vast resources that governments can draw upon to rescue financial institutions deemed "too big to fail". Surely the integral human development of the world's peoples is no less important: here is an enterprise, worthy of the world's attention, that is truly "too big to fail".

This overview of recent cooperation between the United Kingdom and the Holy See illustrates well how much progress has been made, in the years that have passed since the establishment of bilateral diplomatic relations, in promoting throughout the world the many core values that we share. I hope and pray that this relationship will continue to bear fruit, and that it will be mirrored in a growing acceptance of the need for dialogue and respect at every level of society between the world of reason and the world of faith. I am convinced that, within this country too, there are many areas in which the Church and the public authorities can work together for the good of citizens, in harmony with this Parliament's historic practice of invoking the Spirit's guidance upon those who seek to improve the conditions of all

mankind. For such cooperation to be possible, religious bodies — including institutions linked to the Catholic Church — need to be free to act in accordance with their own principles and specific convictions based upon the faith and the official teaching of the Church. In this way, such basic rights as religious freedom, freedom of conscience and freedom of association are guaranteed. The angels looking down on us from the magnificent ceiling of this ancient Hall remind us of the long tradition from which British Parliamentary democracy has evolved. They remind us that God is constantly watching over us to guide and protect us. And they summon us to acknowledge the vital contribution that religious belief has made and can continue to make to the life of the nation.

Mr Speaker, I thank you once again for this opportunity briefly to address this distinguished audience. Let me assure you and the Lord Speaker of my continued good wishes and prayers for you and for the fruitful work of both Houses of this ancient Parliament. Thank you and God bless you all!

## VI

**Iter Apostolicum Summi Pontificis in Regnum Unitum: Londinii, in Vesperarum celebratione apud Abbatiam Vestmonasteriensem.***

*Dear friends in Christ,*

I thank the Lord for this opportunity to join you, the representatives of the Christian confessions present in Great Britain, in this magnificent Abbey Church dedicated to Saint Peter, whose architecture and history speak so eloquently of our common heritage of faith. Here we cannot help but be reminded of how greatly the Christian faith shaped the unity and culture of Europe and the heart and spirit of the English people. Here too, we are forcibly reminded that what we share, in Christ, is greater than what continues to divide us.

I am grateful to His Grace the Archbishop of Canterbury for his kind greeting, and to the Dean and Chapter of this venerable Abbey for their cordial welcome. I thank the Lord for allowing me, as the Successor of Saint Peter in the See of Rome, to make this pilgrimage to the tomb of Saint

* Die 17 Septembris 2010.

Edward the Confessor. Edward, King of England, remains a model of Christian witness and an example of that true grandeur to which the Lord summons his disciples in the Scriptures we have just heard: the grandeur of a humility and obedience grounded in Christ's own example,[1] the grandeur of a fidelity which does not hesitate to embrace the mystery of the Cross out of undying love for the divine Master and unfailing hope in his promises.[2]

This year, as we know, marks the hundredth anniversary of the modern ecumenical movement, which began with the Edinburgh Conference's appeal for Christian unity as the prerequisite for a credible and convincing witness to the Gospel in our time. In commemorating this anniversary, we must give thanks for the remarkable progress made towards this noble goal through the efforts of committed Christians of every denomination. At the same time, however, we remain conscious of how much yet remains to be done. In a world marked by growing interdependence and solidarity, we are challenged to proclaim with renewed conviction the reality of our reconciliation and liberation in Christ, and to propose the truth of the Gospel as the key to an authentic and integral human development. In a society which has become increasingly indifferent or even hostile to the Christian message, we are all the more compelled to give a joyful and convincing account of the hope that is within us,[3] and to present the Risen Lord as the response to the deepest questions and spiritual aspirations of the men and women of our time.

As we processed to the chancel at the beginning of this service, the choir sang that Christ is our "sure foundation". He is the Eternal Son of God, of one substance with the Father, who took flesh, as the Creed states, "for us men and for our salvation". He alone has the words of everlasting life. In him, as the Apostle teaches, "all things hold together" ... "for in him all the fullness of God was pleased to dwell".[4]

Our commitment to Christian unity is born of nothing less than our faith in Christ, in this Christ, risen from the dead and seated at the right hand of the Father, who will come again in glory to judge the living and the dead. It is the reality of Christ's person, his saving work and above all the historical fact of his resurrection, which is the content of the apostolic kerygma and

[1] Cfr. *Phil* 2:6-8.
[2] Cfr. *Mk* 10:43-44.
[3] Cfr. *1 Pet* 3:15.
[4] *Col* 1:17, 19.

those creedal formulas which, beginning in the New Testament itself, have guaranteed the integrity of its transmission. The Church's unity, in a word, can never be other than a unity in the apostolic faith, in the faith entrusted to each new member of the Body of Christ during the rite of Baptism. It is this faith which unites us to the Lord, makes us sharers in his Holy Spirit, and thus, even now, sharers in the life of the Blessed Trinity, the model of the Church's koinonia here below.

Dear friends, we are all aware of the challenges, the blessings, the disappointments and the signs of hope which have marked our ecumenical journey. Tonight we entrust all of these to the Lord, confident in his providence and the power of his grace. We know that the friendships we have forged, the dialogue which we have begun and the hope which guides us will provide strength and direction as we persevere on our common journey. At the same time, with evangelical realism, we must also recognize the challenges which confront us, not only along the path of Christian unity, but also in our task of proclaiming Christ in our day. Fidelity to the word of God, precisely because it is a true word, demands of us an obedience which leads us together to a deeper understanding of the Lord's will, an obedience which must be free of intellectual conformism or facile accommodation to the spirit of the age. This is the word of encouragement which I wish to leave with you this evening, and I do so in fidelity to my ministry as the Bishop of Rome and the Successor of Saint Peter, charged with a particular care for the unity of Christ's flock.

Gathered in this ancient monastic church, we can recall the example of a great Englishman and churchman whom we honour in common: Saint Bede the Venerable. At the dawn of a new age in the life of society and of the Church, Bede understood both the importance of fidelity to the word of God as transmitted by the apostolic tradition, and the need for creative openness to new developments and to the demands of a sound implantation of the Gospel in contemporary language and culture.

This nation, and the Europe which Bede and his contemporaries helped to build, once again stands at the threshold of a new age. May Saint Bede's example inspire the Christians of these lands to rediscover their shared legacy, to strengthen what they have in common, and to continue their efforts to grow in friendship. May the Risen Lord strengthen our efforts to mend the ruptures of the past and to meet the challenges of the present with hope in the future which, in his providence, he holds out to us and to our world. Amen.

## VII

**Iter Apostolicum Summi Pontificis in Regnum Unitum: Londinii, in Vigilia precationum ob beatificationem Cardinalis Ioannis Henrici Newman, in Hyde Park habita.***

*My Brothers and Sisters in Christ,*

This is an evening of joy, of immense spiritual joy, for all of us. We are gathered here in prayerful vigil to prepare for tomorrow's Mass, during which a great son of this nation, Cardinal John Henry Newman, will be declared Blessed. How many people, in England and throughout the world, have longed for this moment! It is also a great joy for me, personally, to share this experience with you. As you know, Newman has long been an important influence in my own life and thought, as he has been for so many people beyond these isles. The drama of Newman's life invites us to examine our lives, to see them against the vast horizon of God's plan, and to grow in communion with the Church of every time and place: the Church of the apostles, the Church of the martyrs, the Church of the saints, the Church which Newman loved and to whose mission he devoted his entire life.

I thank Archbishop Peter Smith for his kind words of welcome in your name, and I am especially pleased to see the many young people who are present for this vigil. This evening, in the context of our common prayer, I would like to reflect with you about a few aspects of Newman's life which I consider very relevant to our lives as believers and to the life of the Church today.

Let me begin by recalling that Newman, by his own account, traced the course of his whole life back to a powerful experience of conversion which he had as a young man. It was an immediate experience of the truth of God's word, of the objective reality of Christian revelation as handed down in the Church. This experience, at once religious and intellectual, would inspire his vocation to be a minister of the Gospel, his discernment of the source of authoritative teaching in the Church of God, and his zeal for the renewal of ecclesial life in fidelity to the apostolic tradition. At the end of his life, Newman would describe his life's work as a struggle against the growing tendency to view religion as a purely private and subjective matter, a ques-

* Die 18 Septembris 2010.

tion of personal opinion. Here is the first lesson we can learn from his life: in our day, when an intellectual and moral relativism threatens to sap the very foundations of our society, Newman reminds us that, as men and women made in the image and likeness of God, we were created to know the truth, to find in that truth our ultimate freedom and the fulfilment of our deepest human aspirations. In a word, we are meant to know Christ, who is himself "the way, and the truth, and the life".[1]

Newman's life also teaches us that passion for the truth, intellectual honesty and genuine conversion are costly. The truth that sets us free cannot be kept to ourselves; it calls for testimony, it begs to be heard, and in the end its convincing power comes from itself and not from the human eloquence or arguments in which it may be couched. Not far from here, at Tyburn, great numbers of our brothers and sisters died for the faith; the witness of their fidelity to the end was ever more powerful than the inspired words that so many of them spoke before surrendering everything to the Lord. In our own time, the price to be paid for fidelity to the Gospel is no longer being hanged, drawn and quartered but it often involves being dismissed out of hand, ridiculed or parodied. And yet, the Church cannot withdraw from the task of proclaiming Christ and his Gospel as saving truth, the source of our ultimate happiness as individuals and as the foundation of a just and humane society.

Finally, Newman teaches us that if we have accepted the truth of Christ and committed our lives to him, there can be no separation between what we believe and the way we live our lives. Our every thought, word and action must be directed to the glory of God and the spread of his Kingdom. Newman understood this, and was the great champion of the prophetic office of the Christian laity. He saw clearly that we do not so much accept the truth in a purely intellectual act as embrace it in a spiritual dynamic that penetrates to the core of our being. Truth is passed on not merely by formal teaching, important as that is, but also by the witness of lives lived in integrity, fidelity and holiness; those who live in and by the truth instinctively recognize what is false and, precisely as false, inimical to the beauty and goodness which accompany the splendour of truth, veritatis splendor.

Tonight's first reading is the magnificent prayer in which Saint Paul asks that we be granted to know "the love of Christ which surpasses all under-

[1] *Jn* 14:6.

standing".[2] The Apostle prays that Christ may dwell in our hearts through faith[3] and that we may come to "grasp, with all the saints, the breadth and the length, the height and the depth" of that love. Through faith we come to see God's word as a lamp for our steps and light for our path.[4] Newman, like the countless saints who preceded him along the path of Christian discipleship, taught that the "kindly light" of faith leads us to realize the truth about ourselves, our dignity as God's children, and the sublime destiny which awaits us in heaven. By letting the light of faith shine in our hearts, and by abiding in that light through our daily union with the Lord in prayer and participation in the life-giving sacraments of the Church, we ourselves become light to those around us; we exercise our "prophetic office"; often, without even knowing it, we draw people one step closer to the Lord and his truth. Without the life of prayer, without the interior transformation which takes place through the grace of the sacraments, we cannot, in Newman's words, "radiate Christ"; we become just another "clashing cymbal"[5] in a world filled with growing noise and confusion, filled with false paths leading only to heartbreak and illusion.

One of the Cardinal's best-loved meditations includes the words, "God has created me to do him some definite service. He has committed some work to me which he has not committed to another".[6] Here we see Newman's fine Christian realism, the point at which faith and life inevitably intersect. Faith is meant to bear fruit in the transformation of our world through the power of the Holy Spirit at work in the lives and activity of believers. No one who looks realistically at our world today could think that Christians can afford to go on with business as usual, ignoring the profound crisis of faith which has overtaken our society, or simply trusting that the patrimony of values handed down by the Christian centuries will continue to inspire and shape the future of our society. We know that in times of crisis and upheaval God has raised up great saints and prophets for the renewal of the Church and Christian society; we trust in his providence and we pray for his continued guidance. But each of us, in accordance with his or her state of life, is called to work for the advancement of God's Kingdom by imbuing temporal life

[2] *Eph* 3:14-21.
[3] Cfr. *Eph* 3:17.
[4] Cfr. *Ps* 119:105.
[5] *1 Cor* 13:1.
[6] *Meditations on Christian Doctrine.*

with the values of the Gospel. Each of us has a mission, each of us is called to change the world, to work for a culture of life, a culture forged by love and respect for the dignity of each human person. As our Lord tells us in the Gospel we have just heard, our light must shine in the sight of all, so that, seeing our good works, they may give praise to our heavenly Father.[7]

Here I wish to say a special word to the many young people present. Dear young friends: only Jesus knows what "definite service" he has in mind for you. Be open to his voice resounding in the depths of your heart: even now his heart is speaking to your heart. Christ has need of families to remind the world of the dignity of human love and the beauty of family life. He needs men and women who devote their lives to the noble task of education, tending the young and forming them in the ways of the Gospel. He needs those who will consecrate their lives to the pursuit of perfect charity, following him in chastity, poverty and obedience, and serving him in the least of our brothers and sisters. He needs the powerful love of contemplative religious, who sustain the Church's witness and activity through their constant prayer. And he needs priests, good and holy priests, men who are willing to lay down their lives for their sheep. Ask our Lord what he has in mind for you! Ask him for the generosity to say "yes!" Do not be afraid to give yourself totally to Jesus. He will give you the grace you need to fulfil your vocation. Let me finish these few words by warmly inviting you to join me next year in Madrid for World Youth Day. It is always a wonderful occasion to grow in love for Christ and to be encouraged in a joyful life of faith along with thousands of other young people. I hope to see many of you there!

And now, dear friends, let us continue our vigil of prayer by preparing to encounter Christ, present among us in the Blessed Sacrament of the Altar. Together, in the silence of our common adoration, let us open our minds and hearts to his presence, his love, and the convincing power of his truth. In a special way, let us thank him for the enduring witness to that truth offered by Cardinal John Henry Newman. Trusting in his prayers, let us ask the Lord to illumine our path, and the path of all British society, with the kindly light of his truth, his love and his peace. Amen.

[7] Cfr. *Mt* 5:16.

# NUNTII

## I

**Ad Praesidem Pontificii Consilii pro Familia, intuitu VII Internationalis Familiarum Conventus.***

*Al Venerato Fratello*
*Cardinale Ennio Antonelli*
*Presidente del Pontificio Consiglio per la Famiglia*

A conclusione del VI Incontro Mondiale delle Famiglie, svoltosi a Città del Messico nel gennaio 2009, annunciai che il successivo appuntamento delle famiglie cattoliche del mondo intero con il Successore di Pietro avrebbe avuto luogo a Milano, nel 2012, sul tema « La Famiglia: il lavoro e la festa ». Desiderando ora avviare la preparazione di tale importante evento, sono lieto di precisare che esso, a Dio piacendo, si svolgerà dal 30 maggio al 3 giugno, e fornire al tempo stesso qualche indicazione più dettagliata riguardo alla tematica e alle modalità di attuazione.

Il lavoro e la festa sono intimamente collegati con la vita delle famiglie: ne condizionano le scelte, influenzano le relazioni tra i coniugi e tra i genitori e i figli, incidono sul rapporto della famiglia con la società e con la Chiesa. La Sacra Scrittura [1] ci dice che famiglia, lavoro e giorno festivo sono doni e benedizioni di Dio per aiutarci a vivere un'esistenza pienamente umana. L'esperienza quotidiana attesta che lo sviluppo autentico della persona comprende sia la dimensione individuale, familiare e comunitaria, sia le attività e le relazioni funzionali, come pure l'apertura alla speranza e al Bene senza limiti.

Ai nostri giorni, purtroppo, l'organizzazione del lavoro, pensata e attuata in funzione della concorrenza di mercato e del massimo profitto, e la concezione della festa come occasione di evasione e di consumo, contribuiscono a disgregare la famiglia e la comunità e a diffondere uno stile di vita individualistico. Occorre perciò promuovere una riflessione e un impegno rivolti a conciliare le esigenze e i tempi del lavoro con quelli della famiglia e a ricuperare il senso vero della festa, specialmente della domenica, pasqua settima-

* Die 23 Augusti 2010.
[1] Cfr. *Gen* 1-2.

nale, giorno del Signore e giorno dell'uomo, giorno della famiglia, della comunità e della solidarietà.

Il prossimo Incontro Mondiale delle Famiglie costituisce un'occasione privilegiata per ripensare il lavoro e la festa nella prospettiva di una famiglia unita e aperta alla vita, ben inserita nella società e nella Chiesa, attenta alla qualità delle relazioni oltre che all'economia dello stesso nucleo familiare. L'evento, per riuscire davvero fruttuoso, non dovrebbe però rimanere isolato, ma collocarsi entro un adeguato percorso di preparazione ecclesiale e culturale. Auspico pertanto che già nel corso dell'anno 2011, XXX anniversario dell'Esortazione apostolica *Familiaris consortio*, «*magna charta*» della pastorale familiare, possa essere intrapreso un valido itinerario con iniziative a livello parrocchiale, diocesano e nazionale, mirate a mettere in luce esperienze di lavoro e di festa nei loro aspetti più veri e positivi, con particolare riguardo all'incidenza sul vissuto concreto delle famiglie. Famiglie cristiane e comunità ecclesiali di tutto il mondo si sentano perciò interpellate e coinvolte e si pongano sollecitamente in cammino verso «Milano 2012».

Il VII Incontro Mondiale avrà, come i precedenti, una durata di cinque giorni e culminerà il sabato sera con la «Festa delle Testimonianze» e domenica mattina con la Messa solenne. Queste due celebrazioni, da me presiedute, ci vedranno tutti riuniti come «famiglia di famiglie». Lo svolgimento complessivo dell'evento sarà curato in modo da armonizzare compiutamente le varie dimensioni: preghiera comunitaria, riflessione teologica e pastorale, momenti di fraternità e di scambio fra le famiglie ospiti con quelle del territorio, risonanza mediatica.

Il Signore ricompensi fin d'ora, con abbondanti favori celesti, l'Arcidiocesi ambrosiana per la generosa disponibilità e l'impegno organizzativo messo al servizio della Chiesa Universale e delle famiglie appartenenti a tante nazioni.

Mentre invoco l'intercessione della santa Famiglia di Nazaret, dedita al lavoro quotidiano e assidua alle celebrazioni festive del suo popolo, imparto di cuore a Lei, venerato Fratello, ed ai Collaboratori la Benedizione Apostolica, che, con speciale affetto, estendo volentieri a tutte le famiglie impegnate nella preparazione del grande Incontro di Milano.

Da Castel Gandolfo, 23 agosto 2010.

BENEDICTUS PP. XVI

## II

**Ad Internationalem Congressum Pastoralem de Peregrinationibus et Sanctuariis.***

*A los Venerados Hermanos,*
*Mons. Antonio Maria Vegliò,*
*Presidente del Pontificio Consejo para la Pastoral*
*de los Emigrantes e Itinerantes,*
*y Mons. Julián Barrio Barrio,*
*Arzobispo de Santiago de Compostela*

Con ocasión del II Congreso Mundial de Pastoral de Peregrinaciones y Santuarios, que se celebra en Santiago de Compostela del 27 al 30 de septiembre, deseo dirigiros mi cordial saludo, que hago extensivo a los venerados Hermanos en el Episcopado, a los miembros de la Delegación Fraterna, a los participantes en esta importante reunión y a las Autoridades civiles, que han colaborado en la preparación del Congreso. Expreso igualmente mi deferente saludo a Su Majestad el Rey de España, quien ha honrado esta iniciativa aceptando su Presidencia de Honor.

Bajo el lema: « Y entró para quedarse con ellos »,[1] tomado del pasaje evangélico de los discípulos de Emaús, os disponéis a profundizar en la importancia de las peregrinaciones a los santuarios, en cuanto manifestación de vida cristiana y espacio de evangelización.

Con viva complacencia quisiera hacer llegar a los congresistas mi cercanía espiritual, que los aliente y acompañe en el ejercicio de una labor pastoral de tanto relieve en la vida eclesial. Yo mismo peregrinaré próximamente a la tumba del Apóstol Santiago, el « amigo del Señor », del mismo modo que he dirigido mis pasos hacia otros lugares del mundo, adonde acuden numerosos fieles con ferviente devoción. A este respecto, desde el inicio de mi pontificado, he querido vivir mi ministerio de Sucesor de Pedro con los sentimientos del peregrino que recorre las vías del mundo con esperanza y sencillez, llevando en sus labios y en su corazón el mensaje salvador de Cristo Resucitado y confirmando en la fe a sus hermanos.[2] Como signo explícito de esta misión, figura en mi escudo, entre otros elementos, la concha de peregrino.

* Die 8 Septembris 2010.
[1] *Lc* 24, 29.
[2] Cfr. *Lc* 22, 32.

En estos momentos históricos, en los que, con más fuerza si cabe, estamos llamados a evangelizar nuestro mundo, ha de resaltarse la riqueza que nos brinda la peregrinación a los santuarios. Ante todo, por su gran capacidad de convocatoria, reuniendo a un número creciente de peregrinos y turistas religiosos, algunos de los cuales se encuentran en complicadas situaciones humanas y espirituales, con cierta lejanía respecto a la vivencia de la fe y una débil pertenencia eclesial. A todos ellos se dirige Cristo con amor y esperanza. El anhelo de felicidad que anida en el alma alcanza su respuesta en El, y el dolor humano junto a El tiene un sentido. Con su gracia, las causas más nobles hallan también su plena realización. Como Simeón se encontró con Cristo en el templo,[3] así también el peregrino ha de tener la oportunidad de descubrir al Señor en el santuario.

Con este fin, se procurará que los visitantes no olviden que los santuarios son ámbitos sagrados, para estar en ellos con devoción, respeto y decoro. De esta forma, la Palabra de Cristo, el Hijo de Dios vivo, podrá resonar con claridad, proclamándose íntegramente el acontecimiento de su muerte y resurrección, fundamento de nuestra fe. Hay que cuidar además, con singular esmero, la acogida del peregrino, dando realce, entre otros elementos, a la dignidad y belleza del santuario, imagen de la «morada de Dios con los hombres»;[4] los momentos y espacios de oración, tanto personales como comunitarios; la atención a las practicas de piedad. De igual modo, nunca se insistirá bastante en que los santuarios sean faros de caridad, con incesante dedicación a los más desfavorecidos a través de obras concretas de solidaridad y misericordia y una constante disponibilidad a la escucha, favoreciendo en particular que los fieles puedan acercarse al sacramento de la Reconciliación y participar dignamente en la celebración eucarística, haciendo de ésta el centro y culmen de toda la acción pastoral de los santuarios. Así se pondrá de manifiesto que la Eucaristía es, ciertamente, el alimento del peregrino, el «sacramento del Dios que no nos deja solos en el camino, sino que nos acompaña y nos indica la dirección».[5]

En efecto, a diferencia del vagabundo, cuyos pasos no tienen un destino final determinado, el peregrino siempre tiene una meta, aunque a veces no sea consciente explícitamente de ello. Y esta meta no es otra que el encuentro con Dios por medio de Cristo, en el que todas nuestras aspiraciones hallan su

[3] Cfr. *Lc* 2, 25-35.

[4] *Ap* 21, 3.

[5] *Homilía en la Solemnidad del Santísimo Cuerpo y Sangre de Cristo,* 22 de mayo de 2008.

respuesta. Por esto, la celebración de la Eucaristía bien puede considerarse la culminación de la peregrinación.

Como «colaboradores de Dios»,[6] exhorto a todos los que os dedicáis a esta hermosa misión a que, con vuestro cuidado pastoral, favorezcáis en los peregrinos el conocimiento y la imitación de Cristo, que sigue caminando con nosotros, iluminando nuestra vida con su Palabra y repartiéndonos el Pan de Vida en la Eucaristía. De este modo, la peregrinación al santuario será una ocasión propicia para que se vigorice en los que lo visitan el deseo de compartir con otros la maravillosa experiencia de saberse amados por Dios y ser enviados al mundo para dar testimonio de ese amor.

Con estos sentimientos, confío los frutos de este Congreso a la intercesión de María Santísima y de Santiago Apóstol, a la vez que dirijo mi oración a Jesucristo, «Camino, Verdad y Vida»,[7] al que presento a todos los que, peregrinando por la vida, van buscando su rostro:

Cristo Señor, peregrino de Emaús,
que por amor te haces cercano a nosotros,
aunque, a veces, el desaliento y la tristeza
impidan que descubramos tu presencia.
Tú eres la llama que aviva nuestra fe.
Tú eres la luz que purifica nuestra esperanza.
Tú eres la fuerza que enciende nuestra caridad.
Enséñanos a reconocerte en la Palabra,
en la casa y en la Mesa donde el Pan de Vida se reparte,
en el servicio generoso al hermano que sufre.
Y cuando atardezca, ayúdanos, Señor, a decir:
«Quédate con nosotros». Amén.

Imparto a todos la implorada Bendición Apostólica, prenda de copiosas gracias celestiales.

Vaticano, 8 de septiembre de 2010.

BENEDICTUS PP. XVI

[6] *1 Co* 3, 9.
[7] *Jn* 14, 6.

# ACTA CONGREGATIONUM

## CONGREGATIO DE CAUSIS SANCTORUM

### MARIANOPOLITANA

**Canonizationis Beati Andreae Bessette (in saec.: Alfredi), Fratris Professi Congregationis Sanctae Crucis (1845-1937)**

### DECRETUM SUPER MIRACULO

Beatus Andreas Bessette (in saec.: Alfredus) natus est in vico Sancti Gregorii de Iberopoli prope Marianopolim in Canada e pauperrima familia. Adhuc puer utroque orbatus parente, exiguam recepit institutionem, cum, licet infirma frueretur valetudine, praecoci ei oporteret affici labore, quo vitam expediret. Vocationem ad vitam religiosam percipiens, Congregationem Sanctae Crucis ingressus est. Institutionis consummato tempore, ei commissum est munus ostiarii Collegii Dominae Nostrae de Marianopoli, ubi quadraginta annos degit, officium suum explens in summa humilitate. Si forte vacaverit, Beatus aegrotos assidue visitabat, quos etiam ad ferventem devotionem erga Sanctum Ioseph exhortabatur. Anno 1894, Frater Andreas adeptus est licentiam parvi oratorii exstruendi in capite Montis Regalis, qui Marianopoli imminet, in honorem Sancti Ioseph dicati, quod brevi, locus creber peregrinationibus factum ac dein ampliatum, Sanctuarii titulo honestatum est et ipsius Andreae custodiae concreditum. Aetate iamiam provectus, die 6 mensis Ianuarii anno 1937 Marianopoli in Domino quievit. Summus Pontifex Ioannes Paulus II anno 1982 eum in numerum Beatorum rettulit.

Canonizationis respectu, Causae Postulatio iudicio huius Congregationis de Causis Sanctorum assertam subiecit miram sanationem, quae Marianopoli occurrit, pueri Alexandri Gagné, qui die 11 mensis Iunii anno 1999, dum birotae ope nullo protegente galeari pervagabat, autoraeda provolutus est

et, triginta et quinque fere metra deiectus, super asphaltum viae cecidit caput asperrime percutiens. Casus pueri, qui in valetudinarium transvectus est, illicet gravissimum se praebuit, non modo ingentem ob comatis lethargum, sed etiam hypertensionis cranii interioris constanter increscentis causa, quae iam omnem facultatem curationis adeo effugiebat, ut medici sententiam omnino infaustam dicerent quoad vitam.

Cum terribilis discriminis recepissent nuntium, amici quidam familiae protinus ad divinum confugerunt auxilium per intercessionem Andreae Bessette sanationem a Domino petentes, quam iterum coram ipsius Beati sepulcro supplices expostulaverunt. Improviso, statim ac omnes curas omittere decretum erat, infirmus mirum ostendere coepit systematis nervorum et salutis generalis profectum, ut, praevisis examinibus rite confectis, medici eum omnino sanatum profiterentur. Clarissime patuit congruentia temporis, sicut et nexus inter invocationem Beati et sanationem Alexandri Gagné, qui nunc optima valetudine gaudet et normales exinde vitae consuetudines gerere potest.

De hac mira habita sanatione apud Curiam Archiepiscopalem Marianopolitanam inter dies 14 mensis Februarii et 2 mensis Martii anno 2005 Inquisitio dioecesana celebrata est, cuius auctoritas et vis iuridica a Congregatione de Causis Sanctorum Decreto diei 10 mensis Iunii anno 2005 probatae sunt.

Dicasterii Medicorum Collegium in Sessione diei 26 mensis Februarii anno 2009 una voce ac sententia sanationem rapidam, completam, duraturam et inexplicabilem secundum hodiernam scientiam medicam, fuisse affirmavit.

Die 27 insequentis mensis Iunii eiusdem anni, Congressus Peculiaris Consultorum Theologorum factus est, quem, post breve Supplementum Inquisitionis Marianopoli die 11 mensis Septembris anno 2009 habitum, altera Sessio die 17 mensis Octobris secuta est, cuius sententiam confirmavit, die 15 mensis Decembris anno 2009, Sessio Ordinaria Patrum Cardinalium et Episcoporum, Ponente Causae Excellentissimo Domino Xaverio Echevarría Rodríguez, Episcopo titulari Cilibiensi, et in utroque coetu sive Consultorum sive Cardinalium et Episcoporum, posito dubio an de miraculo divinitus patrato constaret, responsum affirmativum prolatum est.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de miraculo a Deo patrato per intercessionem Beati Andreae Bessette, Fratris Professi e Congregatione Sanctae Crucis, videli-*

*cet de celeri, perfecta ac constanti sanatione pueri Alexandri Gagné a « trauma cranio-encefalico grave con contusione frontale, ematoma epidurale e fratture fronto-temporo-parietali multiple, coma post-cranico di grado medio-grave seguito da ipertensione endocranica maligna e sindrome ipotalamo-ipofisaria; frattura lievemente angolata della clavicola sinistra e frattura composta branca ischio-pubica sinistra ».*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris A. D. 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

## CAMERINEN. - S. SEVERINI IN PICENO

**Canonizationis Beatae Baptistae Varano (in saeculo: Camillae), Monialis Professae Ordinis S. Clarae (1458-1524)**

## DECRETUM SUPER MIRACULO

Beata Baptista Varano (in saec.: Camilla) Camerini in Italia anno 1458 nata est. Civitatis Principis filia, nobili in sua familia pueritiam et adulescentiam degit, ostendens iam ab ineunte aetate singularem animi propensionem ad Divina percipiensque prima vocationis signa ad religiosam vitam. Urbinatensi in monasterio Sanctae Clarae vestem secundum regulam Sancti Francisci induit, nomen Sororis Baptistae suscipiens. Deinde una cum quibusdam sodalibus in monasterium iuxta Camerinum se transtulit.

Eius religiosae experientiae semper propria fuit ascetica exercitatio nec non mystica coniunctio cum Christo, cuius Passionem praecipue contemplabatur.

Praedita ingenio, humanis litteris religiosisque disciplinis copiose ornata, varia scripta eximiae religiositatis ex commentatione Sacrorum Librorum et liturgicis operibus prodidit.

Identidem abbatissa electa est et sua in civitate socialibus in concordiis moderatrix fuit.

Suo in monasterio, die 31 mensis Maii anno 1524, animam sancte reddidit. Summus Pontifex Gregorius XVI anno 1843 decretum confirmationis cultus a tempore immemorabili approbavit. Benedictus XVI die 19 mensis Decembris anno 2005 Decretum super virtutibus ab ea exercitis promulgavit.

Canonizationis respectu, Causae Postulatio iudicio huius Congregationis de Causis Sanctorum assertam subiecit quandam miram sanationem puellae Cleliae Ottaviani, quae Camerini mense Septembri anno 1877 habita est et de qua disquisitum est in Processu Apostolico super vita et virtutibus Beatae, qui celebratus est iuxta Curiam Archidioecesis Camerinensis inter annos 1879 et 1881, cuius acta die 18 Martii anno 1891 a Congregatione Rituum approbata sunt et a Summo Pontifice Leone XIII die 8 insequentis mensis Aprilis confirmata sunt.

Parvula Clelia crescebat pravitatis imminutionisque corporis signa ostendens propter defectum calcii, quod claras gravesque deformationes ossium generavit, liberum incessum prohibens. Puellula propter deformationes se sustinere nequibat ita ut vix paucissimos gressus una cum auxilio alicuius adulti aut baculorum facere posset. Medici eam insanabilem iudicaverunt. Familiae amica puellae cum Beatae Baptistae Varano reliquias in ecclesia ad publicam venerationem exposituras esse comperisset, puellulam in eum locum deduxit et orans aliquanto stetit, Beatae intercessionem invocans ad puellulam aegrotam sanandam.

Tres post dies, egressa ab ecclesia, Cleliam humi ponens, eam ad se venire sollicitavit, tunc puellula, sine aliquo auxilio, consurrexit et libere primos gradus fecit.

Ab illo die puellulae salutis confirmationes eo evidentes fuerunt ut sine impedimentis libera et vivax suis in motibus crescere posset.

Evidens est concursus temporis et consequentia inter Beatae Baptistae Varano invocationem et sanationem puellulae Cleliae Ottaviani quae deinceps naturali socialique vita pollens sana fuit.

De sanatione, mira aestimata, iuxta Curiam Archiepiscopalem Camerini-Sancti Severini in Piceno celebrata est inter annos 2004 et 2007 Inquisitio dioecesana cuius iuridica validitas ab hac Congregatione per Decretum diei 15 Februarii anno 2008 est approbata.

Consilium Medicorum huius Dicasteri in Sessione diei 18 Iunii anno 2009 declaravit sanationem celerem, perfectam, constantem et ex scientiae legibus

inexplicabilem fuisse. Die 22 Septembris anno 2009 Congressus actus est Peculiaris Consultorum Theologorum, atque die 16 Novembris 2009 in sessione ordinaria se congregaverunt Patres Cardinales et Episcopi, Causae Ponente Exc.mo Domino Franco Croci Episcopo Potentino in Piceno.

Et in utroque Coetu sive Consultorum sive Cardinalium et Episcoporum, posito dubio an de miraculo divinitus patrato constaret responsum affirmativum prolatum est.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de miraculo a Deo patrato per intercessionem Beatae Baptistae Varano (in saec.: Camillae), Monialis Professae Ordinis Sanctae Clarae, videlicet de celeri, perfecta ac constanti sanatione Cleliae Ottaviani a « rachitismo »*.

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris A. D. 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

## BARCINONEN.

**Beatificationis et Canonizationis Ven. Servi Dei Iosephi Tous y Soler, sacerdotis professi ex Ordine Fratrum Minorum Capuccinorum fundatoris Sororum Capuccinarum a Matre Divini Pastoris (1811-1871)**

## DECRETUM SUPER MIRACULO

Venerabilis Servus Dei Iosephus Tous y Soler in vico *Iqualata* prope Barcinonem die 31 mensis Martii anno 1811 natus est et intra familiam primam humanam christianamque institutionem recepit idoneam. Anno

1820, postquam una cum familia Barcinonem commigratus est, ut in Conventum Fratrum Capuccinorum Xarriensem intra fines eiusdem urbis Catalauniensis ingrederetur. Die 24 mensis Maii anno 1834, studiis philosophicis atque theologicis expletis, presbyteratu auctus est. Dum in pastorali navitate apud Conventum Sanctae Matronae Barcinonensem omni studio enitebatur, bello civili anno 1835 grassante, propter leges decretas, quae in illo tempore hostilitate contra Ecclesiam adeo vigebant, ut omnem religionem prohiberent atque Institutum quodlibet vitae consecratae supprimerent, Conventum deseruit atque extra claustrum conversari compulsus est. Ex Hispania eiectus, Venerabilis Servus Dei Tolosam se contulit, ubi studia theologiae ad rem moralem attinentia, perfecit, titulum adipiscens Praedicatoris. Interdum, in eadem urbe ministerium exercuit Cappellani Monialium Sancti Benedicti ab Adoratione Perpetua.

Repetita patria, aggregatus est in paroeciam Barcinonensem Sancti Francisci de Paula, ubi, apostolatum navans, duas invenit religiosas Capuccinas, quae etiam extra claustrum eadem ratione vagabantur, cum quibus et aliis cooperatoribus primum initium dedit Instituto Sororum Capuccinarum a Matre Divini Pastoris pro christiana et humana institutione pauperum. Licet infirmae esset valetudinis, totam vitam Servus Dei impendit religiosarum spiritali provectui earumque operum dispositionem curavit, quam tempora illa peculiariter Ecclesiae infensa peraspere vexaverunt.

Iamiam viribus infractus ac diutina apostolica navitate confectus, die 27 mensis Februarii anno 1871 Barcinone, dum eucharistica celebrabat mysteria, pie in Domino quievit.

Summus Pontifex Benedictus XVI, die 22 mensis Decembris anno 2008, professus est Servum Dei virtutes theologales, cardinales iisque adnexas in modum heroum coluisse.

Canonizationis respectu, Causae Postulatio iudicio huius Congregationis de Causis Sanctorum assertam subiecit miram sanationem, quae Barcinone occurrit, Sororis Helgae Yaneth Rincón Prieto, virginis, quae iam inde ab adulescentia luminum incommoda animadvertere inceperat, qui sive longe conspectum amplius non ferebant sive deformi oculorum cornus flexione graviter affligebantur. Insequentibus annis seduliores clinicae perscrutationes, quas saepius suscepit, ostenderunt progrediens infirmitatis incrementum, nec ulla praeberi poterat integra morbi sanatio, nisi chirurgica sectio instructa, quae refractioni lucis opitularetur. Aestivo sidere anni 1995, Helga,

quae interdum Institutum Sororum Capuccinarum a Matre Divini Pastoris ingressa erat, cum usum oculorum vitreorum ferre non posset, ad divinum auxilium devote confugit, per intercessionem Servi Dei et Fundatoris Instituti sui impetrans, ut e tanto molesto labore eriperetur. Novendiali supplicatione perfecta, mane diei 7 mensis Augusti anno 1995, dum humilibus domesticis negotiis vacabat, se ab omni luminum incommodo sanatam percepit. Insequentes perscrutationes, omnium recentissimorum evolutorumque instrumentorum ope patratae, confimaverunt plenam recuperationem omnis visionis facultatis et iuvenis aegrotae perfectam sanationem.

Clarissime patuit congruentia temporis, sicut et nexus inter invocationem Venerabilis Servi Dei et sanationem Sororis Helgae Rincón Prieto, quae nunc optima valetudine gaudet et normales exinde vitae consuetudines gerere potest.

De hac mira habita sanatione apud Curiam Archiepiscopalem Barcinonensem a die 21 mensis Iunii et ad diem 3 mensis Novembris anno 2006, necnon apud Curiam Archiepiscopalem Bogotensem inter dies 3 et 5 mensis Augusti eiusdem anni, Inquisitio dioecesana celebrata est, cuius auctoritas et vis iuridica a Congregatione de Causis Sanctorum Decreto diei 27 mensis Aprilis anno 2007 probatae sunt.

Dicasterii Medicorum Collegium in Sessione diei 26 mensis Martii anno 2009 una voce ac sententia sanationem rapidam, completam, duraturam et inexplicabilem secundum hodiernam scientiam medicam fuisse affirmavit.

Die 16 mensis Iunii eiusdem anni, Congressus Peculiaris Consultorum Theologorum prospero cum exitu factus est, cuius sententiam Sessio Ordinaria Patrum Cardinalium et Episcoporum, die 27 mensis Octobris anno 2009 habita, Ponente Causae Excellentissimo Domino Petro Iacobo De Niccolò, Archiepiscopo tit. Martanaënsi Tudertinorum, confirmavit.

Et in utroque coetu sive Consultorum sive Cardinalium et Episcoporum, posito dubio an de miraculo divinitus patrato constaret, responsum affirmativum prolatum est.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua, vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de miraculo a Deo patrato per intercessionem Venerabilis Servi Dei Iosephi Tous y Soler, Presbyteri ex Ordine Fratrum Minorum Capuccinorum et Fundatoris Sororum Capuccinarum a Matre Divini*

*Pastoris, videlicet de celeri, perfecta ac constanti sanatione Sororis Helgae Yaneth Rincón Prieto a « miopia bilaterale di grado medio in soggetto adulto ».*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris anno Domini 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

## GRANATEN.

**Beatificationis et Canonizationis Ven. Servi Dei Leopoldi ab Alpandeire (in saec.: Francisci Thomae Márquez Sánchez), Laici Professi Ordinis Fratrum Minorum Capuccinorum (1864-1956)**

## DECRETUM SUPER MIRACULO

Venerabilis Dei Servus Leopoldus (in saec.: Franciscus Thomas Márquez Sánchez) die 24 mensis Iunii anno 1864 ortum habuit in vico *Alpandeire*, prope Malacam in Hispania, ex devota familia ruricola. Inde a puero parentes in operibus agricolis adiuvit, peculiarem operositatis et bonitatis spiritum ostendens. Quodam autem die, audiens concionem de beato Didaco Iosepho a Gadibus, occasione festorum beatificationis huius thaumaturgi Capuccini, Servus Dei consilium cepit vitam religiosam franciscanam amplectendi, et die 16 mensis Novembris anno 1899 Hispali habitum capuccinum induit. Decisio haec absolutam vitae mutationem non constituit, sed perfectionem interiorem eorum quae secundum Evangelium iam exsequebatur. Expleto novitiatu votisque nuncupatis, Servus Dei breves transegit periodos in conventibus Hispalis, Granatae et Anticariae in Malaca. Anno 1914 Illiberim repetiit ad stipem quaeritandam, ibidem permanens usque ad mortem. Peram umeris portans, excalceatus, semper pedibus incedens, frater Leopoldus ultra quinquaginta annos ostiatim urbem viciniaque peragravit eleemosynam pro suis

confratribus et pro pauperibus colligens. In suis peregrinationibus, modum excogitabat catechismum docendi, peccatores ad conversionem revocandi, sincerum cultum erga Virginem Mariam diffundendi. A suo simplici et frugifero ministerio numquam destitit, ne perdurante quidem periodo Belli Civilis et religiosae insectationis, quamvis non semel vita eius in discrimen adduceretur. Die 9 mensis Februarii anno 1956 sanctitatis circumdatus fama Granatae animam exhalavit. Summus Pontifex Benedictus XVI eius heroicas virtutes agnovit per Decretum die 15 mensis Martii anno 2008 vulgatum.

Ad eius quod attinet beatificationem, Postulatio Causae iudicio huius Congregationis de Causis Sanctorum submisit coniectam miram sanationem Matritensis dominae Ileanae Martínez del Valle, quae mense Iulio anno 1994 affici variis incommodis coepta est, idcirco coacta est in valetudinarium excipi; quod deinde iterum evenit ob additos dolores musculares in cruribus et brachiis, quorum causa nullum motum exsequi poterat. Sequens diagnosis statum clinicum detexit adeo gravem, qui, ex gravi forma anhaemiae proveniens, in plures implicationes mutatus est, quales fuerunt nausea, difficultas deambulandi, et immo se nutriendi, debilitas diffusa in massas musculares, progrediens amissio visionis, repentinae et atroces contractiones, acuti cruciatus et insuperabiles convulsiones, infimus gradus haemoglobinae et piastrinarum, quae cum vita non congruunt, pericarditis et pulmonitis bilateralis. Quamvis curae non defuerunt, valetudo aegrotae in peius celeriter ruebat ita ut ediceretur prognosis adeo reservata quoad vitam et quoad valetudinem. His in praegravibus adiunctis, plures familiares et amici dominae Ileanae preces Domino effuderunt, sanationem petentes per intercessionem Venerabilis Servi Dei; quinimmo quaedam amica dono ei imaginem tradidit cum quadam particula reliquiarum fratris Leopoldi, infirmam simul exhortans ad invocandum humilem capuccinum de Alpandeire. Ipsa quidem nocte, qua condicio iuvenis aegrotae in desperationem adducebatur, mater eius aliaeque personae in valetudinarii sacello manserunt ad orandum. Sequenti die detectum est Ileanam mirum in modum convalescere: ex improviso dolores et fatigatio evanuerunt, cordis palpitatio naturalem resumit rhythmum et omnes valores ad normam redierunt; praeterea ex variis sequentibus investigationibus clinicis compertum est tum residua omnino defuisse, quae ex experientia aperte praevidentur, tum statum clinicum et functionalem apparatuum artuumque prius affectorum nunc iuxta normam valere.

Aperte patent concomitantia chronologica et nexus inter invocationem factam per intercessionem Servi Dei atque sanationem dominae Ileanae Martínez del Valle, quae in praesens bona fruitur valetudine, et normalem vitae relationem gerere potest.

Circa hanc miram assertam sanationem apud Curiam Archidioecesanam Matritensem a die 20 mensis Februarii ad diem 24 mensis Novembris anno 2006 instructa est Inquisitio dioecesana, cuius iuridicam auctoritatem haec Congregatio approbavit per Decretum editum die 28 mensis Novembris eiusdem anni 2006. Consilium Medicum Dicasterii in Sessione diei 29 mensis Ianuarii anno 2009 sanationem edixit celerem, perfectam et constantem fuisse et inexplicabilem sub lumine hodiernae scientiae medicae. Die 20 mensis Maii anno 2009 habitus est Congressus Peculiaris Consultorum Theologorum, cuius favens sententia confirmata est a Patribus Cardinalibus et Episcopis in Sessione Ordinaria die 27 sequentis mensis Octobris congregatis, Ponente Causae Exc.mo D.no Andrea Maria Erba, Episcopo emerito Veliterno-Signino.

Et in utroque Coetu, sive Consultorum sive Cardinalium et Episcoporum, posito dubio an de miraculo divinitus patrato constaret responsum affirmativum prolatum est.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua, vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de miraculo a Deo patrato per intercessionem Venerabilis Servi Dei Leopoldi ab Alpandeire (in saec.: Francisci Thomae Márquez Sánchez), Laici Professi O.F.M. Cap., videlicet de celeri, perfecta ac constanti sanatione dominae Ileanae Martínez del Valle a « Lupus eritematoso sistemico (LES) complicato da anemia emolitica autoimmune, porpora trombotica trombocitopenia, poliradicolneuropatia periferica demielinizzante (Sindrome di Guillain-Barré), pneumopatia interstiziale, nefropatia lupica, pericardite ».*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris anno Domini 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

# GIENNEN.

**Beatificationis et Canonizationis Ven. Servi Dei Emmanuelis Lozano Garrido, Christifidelis Laici (1920-1971)**

## DECRETUM SUPER MIRACULO

Venerabilis Servus Dei Emmanuel Lozano Garrido, vulgo « Lolo » nuncupatus, Linariae, intra fines dioecesis Giennensis, die 9 mensis Augusti anno 1920 natus est. Quintus ex octo filiis, ad fontem baptismalem ductus est paroeciae Sanctae Mariae in ipsa natali urbe. Adhuc puer paterno et adulescentiae tempore materno quoque amore orbatus, consociationi illi iuvenum laicorum, cui nomen Actionis Catholicae, adhaesit, quae indolem et spiritum eius admodum corroboravit et alte informavit. Annis 1936-1939 bellum civile, quod in Hispania interdum flagraverat, in saevam persecutionem religiosam exarsit, in cuius angustis tempestatibus, alterius Tharsicii instar, Emmanuel plures menses Sanctam Communionem clandestine distribuit, quapropter in carcerem coniectus est, ubi vero nihilo tamen setius, quam soror minor, Lucia, ei inter flores conditam occulte subintroduxerat, aliquando Eucharistiam adorare valuit. Dein e custodia ad aciem traductus est.

Post bellum Servus Dei non modo in studium et laborem, sed etiam in apostolicam navitatem intendit, gaudium infundens in omnes, qui ei occurrebant, et graves quoque dignitates in Actione Catholica gerens. Dum vero vicesimum quartum agebat aetatis annum, molestiis rheumaticis laborare incepit, quae eum omnino paralyticum effecerunt, asperrimis doloribus correptum et super sellam rotalem duodeviginti annos tenaciter retentum, quorum ultimos novem in tenebris caecitatis degit. Asperitas infirmitatis apostolatus fervorem, tamen, nullatenus imminuit: Emmanuel, enim, ad sedulum negotium scriptoris diurnalis et litterarum periti se contulit, operam piam cui nomen « Sinai, coetus orantium pro catholicis editionibus provehendis » fundavit et impensius per litteras membris eius infirmis, qui numerum trecentorum excedebant, atque monasteriis strictioris observantiae communicavit. In verum « sacramentum doloris » mutatus, tanta fortitudine passiones suas vixit, ut eorum impetum numquam quereretur, immo in vivida laetitia consisteret. Linariae, die 3 mensis Novembris anno 1971, pie in Domino quievit.

Summus Pontifex Benedictus XVI, die 17 mensis Decembris anno 2007, professus est Servum Dei virtutes theologales, cardinales iisque adnexas in modum heroum coluisse.

Canonizationis respectu, Causae Postulatio iudicio huius Congregationis de Causis Sanctorum assertam subiecit miram sanationem pueri Rogerii de Haro Sagra, qui, anno 1972, dum quartum agebat aetatis annum, morbilli contagione correptus, febrim atque acres dolores in abdomine percipere coeperat. Linaria Matritum transvectus, chirurgicae sectioni subiectus est necnon necessariis subsequentibus curis antibiotici remedii ope suppeditatis. Cursus autem infirmitatis ita in peius ruit, ut nova chirugica sectione opus esset, quae ingentem in alveo peritoneali ostendit puris copiam pergraviter propagatam una cum ampla intestini necrosi. Condiciones, ergo, infirmi etiam graviores evaserunt, cum parvulus aegrotus identidem vomuisset ac pondus adeo trepide amisisset, ut, post novam organorum corruptionem, fere exanimatus videretur.

Cum vitam eius in tanto esset discrimine, omnis parvuli Rogerii familia protinus ad divinum auxilium confugit per intercessionem Servi Dei Emmanuelis Lozano Garrido, quam perseveranter ac ferventer expostulaverunt; atque etiam Lucia, Venerabilis soror illa, eiusdem precationibus se adiunxit ac pueri pulvino crucifixum, quem Servus Dei manibus tenebat in articulo mortis, supposuit. Biduo post, valetudo infirmi repente proficere coepit usque ad rapidam et completam sanationem, nullo superstite effectu, qui ex more chirurgicis patratis sectionibus prodeunt.

Clarissime patuit congruentia temporis, sicut et nexus inter invocationem Venerabilis Servi Dei et sanationem Rogerii de Haro Sagra, qui nunc optima valetudine gaudet et normales exinde vitae consuetudines gerere potest et ipsis ludis gymnicis delectari.

De hac mira habita sanatione apud Curiam Episcopalem Giennensem inter dies 3 mensis Februarii et 29 mensis Martii anno 2000 Inquisitio dioecesana celebrata est, cuius auctoritas et vis iuridica a Congregatione de Causis Sanctorum Decreto diei 3 mensis Iunii anno 2000 probatae sunt.

Dicasterii Medicorum Collegium in Sessione diei 17 mensis Ianuarii anno 2008 una voce ac sententia sanationem, licet gravis discriminis vitae infectionis causa rapidam, completam, duraturam et inexplicabilem secundum hodiernam scientiam medicam fuisse affirmavit.

Die 15 insequentis mensis Februarii eiusdem anni, Congressus Peculiaris Consultorum Theologorum factus est, cuius prosperam sententiam Sessio

Ordinaria Patrum Cardinalium et Episcoporum, die 29 mensis Septembris anno 2009 habita, Ponente Causae Excellentissimo Domino Lino Fumagalli, Episcopo Sabinensi-Mandelensi, confirmavit.

Et in utroque coetu sive Consultorum sive Cardinalium et Episcoporum, posito dubio an de miraculo divinitus patrato constaret, responsum affirmativum prolatum est.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de miraculo a Deo patrato per intercessionem Venerabilis Servi Dei Emmanuelis Lozano Garrido, christifidelis laici, videlicet de celeri, perfecta ac constanti sanatione pueri Rogerii de Haro Sagra a « stato settico secondario da pseudomonas aeruginosa in soggetto con peritonite evoluta in peritonite plastica, secondaria ed appendicite gangrenosa perforata post-morbillosa sottoposta ad asportazione; necrosi intestinale operata di ileo-resezione (20 cm.) »*.

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris anno Domini 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

## BENEVENTANA

**Beatificationis et Canonizationis Ven. Servae Dei Teresiae Manganiello, iuvenis saecularis e Tertio Ordine S. Francisci, inspiratricis sororum Franciscalium Immaculatinarum (1849-1876)**

## DECRETUM SUPER MIRACULO

Venerabilis Serva Dei Teresia Manganiello nata est Montefusci, intra fines Archidioecesis Beneventanae, die 1 mensis Ianuarii anno 1849, e rustica pro-

fundae pietatis familia. Puella modo duodecim annorum votum emisit virginitatis et die 15 mensis Maii anno 1871 professionem religiosam in Tertio Ordine Sancti Francisci, apud quem mirum iter perfectionis consummavit, testimonium praebens magnae pietatis et devotionis praesertim erga Eucharistiam et Beatissimam Mariam Virginem, et extraordinariam paenitentiae conversationem vixit, quam cum profunda oboedientia et humilitate comitabatur. Anno 1874 licet phtisi correpta, mirabilia tamen laetae tolerantiae poenarum infirmitatis praebuit exempla et patientis animi aequitatis et Seraphici Patris Francisci serenitatis ostendit testimonium. Die 4 mensis Novembris anno 1876 pie in Domino quievit

Beatificationis respectu, Causae Postulatio iudicio huius Congregationis de Causis Sanctorum assertam subiecit miram sanationem Domini Hermanni D'Alfonso, litterarum geruli quinquaginta et quinque annorum, quem Romae mane diei 13 mensis Octobris anno 2001, laborem exercentem, improvisa ac repentina cordis pulsus et sanguinis transitus cessatio corripuit, quae, longius producta, eum exanimem, venarum pulsu anhelituque omnino exortem reliquit. Ambulatorii currus ope in loculamentum valetudinarii intensivis curationibus sepositum translatus, medici immane systematis nervorum iam provectum damnum agnoverunt, quod insequentia examina quoque confirmaverunt, et, perpensa gravitate et difficultate casus, prognosim infaustam quoad vitam et valetudinem edixerunt.

Exinde cum vita eius in extremo esse discrimine constitit, simul ad divinum confugerunt auxilium per intercessionem Servae Dei Teresiae Manganiello infirmi proximi una cum presbytero cappellano et aliis in nosocomio receptis aegrotis et ipsis Sororibus Immaculatinis Sancti Francisci, quae Venerabilem puellam tamquam «inspiratricem et lapidem angularem Instituti» sui habebant. Quae invocationes usque ad plenam infirmi sanationem processerunt, quae inter dies 2 et 4 mensis Novembris patuit, cum Hermannus ad loculamentum pro cordis curationibus constitum translatus est, eodem vero tempore tridui in vico Sancti Aegidii apud Montefuscum, in commemoratione transitus Servae Dei celebrati, quod enim — sicut dictum est — die 4 mensis Novembris occurrit. Die 15 mensis Novembris anno 2001, Dominus Hermannus, integra cum esset corporis valetudo, a nosocomio dimissus est.

De hac mira habita sanatione apud Tribunal Vicariatus Urbis inter dies 29 mensis Aprilis et 28 mensis Novembris anno 2002 Inquisitio dioecesana celebrata est, cuius auctoritas et vis iuridica a Congregatione de Causis Sanctorum Decreto diei 22 mensis Maii anno 2003 probatae sunt.

Dicasterii Medicorum Collegium in Sessione diei 2 mensis Iulii anno 2009 una voce ac sententia sanationem inexplicabilem secundum hodiernam scientiam medicam, praesertim deficientibus in systemate nervorum effectibus pulsus cordis et anhelitus cessationis longius productae, fuisse affirmavit eamque rapidam, completam et duraturam censuit.

Die 22 mensis Septembris anno 2009 Congressus Peculiaris Consultorum Theologorum factus est et die 16 mensis Novembris anno 2009 Sessio Ordinaria Patrum Cardinalium et Episcoporum, Ponente Causae Excellentissimo Domino Francisco Croci, Episcopo titulari Potentino in Piceno, et in utroque coetu sive Consultorum sive Cardinalium et Episcoporum, posito dubio an de miraculo divinitus patrato constaret, edictum est sanationem Domini Hermanni D'Alfonso verum miraculum fuisse intercessioni Venerabilis Servae Dei Teresiae Manganiello adscriptum.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de miraculo a Deo patrato per intercessionem Venerabilis Servae Dei Teresiae Manganiello, christifidelis laicae e Tertio Ordine Sancti Francisci, videlicet de celerrima, perfecta ac constanti sanatione Domini Hermanni D'Alfonso a « danno cerebrale post-anossico di origine cardiaca (arresto cardio-circolatorio protratto) ».*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris anno Domini 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

# VARSAVIEN.

**Beatificationis seu Declarationis martyrii Servi Dei Georgii Popiełuszko, Sacerdotis dioecesani († 19 Octobris 1984)**

## DECRETUM SUPER MARTYRIO

Deus « ad annuntiandum laeta mansuetis misit me, ut mederer contritis corde » (*Is* 61, 1).

Verba antiqui prophetae Israelis, quae Iesus in synagoga Nazarethana sibi appropriavit, sacerdotalis vitae propositum constituerunt Servi Dei Georgii Popiełuszko; et ab eo occasione primae eucharisticae celebrationis scripta extremam significarunt rationem eius supremae testificationis erga Dominum.

Servus Dei die 14 mensis Septembris anno 1947 in loco *Okopy* prope *Suchowola* in Polonia e familia agricolarum christianae traditionis est ortus. Sub nomine Alfonso baptizatus est, quod postea in Georgium Alexandrum mutavit. Sacerdotii desiderio ductus, Seminarium dioecesanum Varsaviae est ingressus, sed spatio unius tantummodo anni formationis philosophicae et theologicae transacto, eam interrumpere coactus est ut militare munus adimpleret. Biennium quod in exercitu vixit, prima exstitit maioris momenti periclitatio eius vocationis, quandoquidem vexationes ob eius religiosa principia obire debuit. Curriculis deinde expletis, die 28 mensis Maii anno 1972 presbyteratus ordine est insignitus.

Iuveni sacerdoti munus vicarii paroecialis concreditum est, quod ille deinde apud varias exercuit communitates. Pastoralem quoque operam pro valetudinis praestitit administris et universitatum tironibus. Superiores advertentes valetudinem Servi Dei in deterius ruere, eum a munere vicarii solverunt et destinarunt eum in paroeciam sancti Stanislai Kostka, in Varsaviae regione *Żoliborz*.

Hac enim periodo, qua singularis spirabatur aura laetitiae ob electionem Servi Dei Ioannis Pauli II ad cathedram Petrinam, et eodem tempore oriebatur conatus renovationis spiritalis et democraticae Nationis, quos actio secuta est opificum motus inspirationis catholicae nuper constituti, ille in mundum operariorum est ingressus; immo, etsi invitus, istius dux est factus credibilis et probatus, suam semper sacerdotalem identitatem servans et sui ministerii indolem defendens. Ita sese gerebat, etiamsi diversimode et de gravitate rerum conscius, cum auctoritates statales communistarum belli

statum introduxerunt (1981-1983), ut instaurationis processum opprimerent, quem comprehensiones multorum sunt prosecutae, severae deminutiones et iurium nuper recognitorum abrogationes. Peculiare signum eius navitatis docendi fuerunt «Missae pro patria» ab eo ipso celebratae, quibus plurimi intererant fideles tum e Varsavia provenientes tum ex longinquis urbibus.

Eius in ministerio singularis exhibitus est sensus pastoralis erga difficultates quas obibant dolentes, animo fracti, erroribus abrepti, desperati. Ille noverat quomodo omnes curaret et iuvaret ut in spiritu evangelico renovarentur. Apostolus fuit et indefatigabilis minister sacramenti reconciliationis. Fidelibus spem restituebat malum bono vincendi atque novam virtutem in vita fidei suscitabat. Totum opus pro Ecclesia et homine firma imbutum est sacerdotali spiritualitate, ascesi crucis atque alta Mariali pietate quam e familiae hereditate accepit.

Instar reactionis erga eius pastoralem navitatem, auctoritates communistarum vehementem paraverunt contumeliae et vexationis contentionem, accusantes quoque eum de actione politica et contra legem — ut odium fidei absconderent — cui etiam militiae provocationes et processus iudiciales sunt adiuncti. Ille minaces accipiebat epistulas, telephonica turpiloquii colloquia atque comminationes. Conscius se per eiusmodi pastorale ministerium in discrimine vitae versari, adfirmare consueverat: «Hunc populum relinquere nequeo, qui per meam vocem Ecclesiae doctrinam exaudit, nec tantum de me ipso cogitare. Cum iis usque ad finem manere debeo». Postremis eius vitae diebus memorantur verba: «Limen superavi terroris, nullum timeo. Ad omnia sum paratus. Fiduciam habeo in Deum». Hoc spiritu suam pastoralem operam usque ad postremas vitae horas est prosecutus.

Die 13 Octobris anno 1984 primae insidiae in vitam Servi Dei fefellerunt, sed die 19 eiusdem mensis a tribus magistratibus Ministerii Negotiorum Internorum raptus est et horride percussus ita ut eodem die mortem obierit. Corpus eius, saxorum mole gravatum, in flumen Vistulam est eiectum. Timor tamen seditionis popularis auctoritates incitavit ut inquisitiones inciperent, atque, post comprehensionem homicidarum, die 30 mensis Octobris cadaver eius repertum est. Exsequiis Servi Dei ingens multitudo fidelium interfuit unde sponte nata est probatissima *fama martyrii* quae magis magisque progrediebatur et diffundebatur.

Vigore huius famae apud Curiam Archidioecesanam Varsaviae a die 8 mensis Februarii anni 1997 ad diem 8 mensis Februarii anni 2001 Inquisitio dioecesana est instructa, cuius iuridica auctoritas per Decretum Congregatio-

nis de Causis Sanctorum die 14 mensis Decembris anno 2001 est recognita. Die 20 mensis Ianuarii anno 2009 Consultorum Theologorum actus est Peculiaris Congressus, qui validitatem recognovit elementorum materialium et formalium martyrii. Hic positivus exitus die 1 mensis Decembris anno 2009 est confirmatus a Patribus Cardinalibus et Episcopis in Sessione Ordinaria congregatis, Causae Ponente Eminentissimo Domino Stanislao S.R.E. Cardinale Ryłko.

De hisce omnibus rebus, referente subscripto Archiepiscopo Praefecto, certior factus, Summus Pontifex Benedictus XVI, vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de martyrio eiusque causa Servi Dei Georgii Popiełuszko, Sacerdotis Dioecesani, in casu et ad effectum de quo agitur.*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris A. D. 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

## BAREN.- BITUNTINA

**Canonizationis Beati Iacobi Illyrici de Bitecto, laici professi ex Ordine Fratrum Minorum (1400-1496)**

## DECRETUM SUPER VIRTUTIBUS

« Beati mundi corde, quoniam ipsi Deum videbunt (*Mt* 5, 8). Vere mundi corde sunt, qui terrena despiciunt, caelestia quaerunt et semper adorare et videre Dominum Deum vivum et verum mundo corde et animo non desistunt » (*S. Franciscus Assisiensis, Admonitiones,* 16).

Humilis Frater Minor Iacobus de Bitecto, quem Summus Pontifex Clemens PP. XI, felicis recordationis, die 29 mensis Decembris anno 1700 titulo Beati honestavit, plenam vixit evangelicam mundorum corde beatitudinem, perfecti religiosi omnino Dei consecrati in vita sua consummans virtutes.

In civitate Iadere in Dalmatia Beatus anno fere 1400 natus est. In familiari paupertate aequo vultu ac laeto christianae conversationis amplexu iuventutem degit, donec, dum tricesimum primum aetatis annum agebat, patriam reliquit et una cum aliis incolis suis in Apuliam migravit, ut stabilem laborem quaereret. Adventum Domini hic praestolatus est, qui perfectissimum certissimumque ei ostendebat Evangelii iter. Pro amore paupertatis discalceatus, Pauperculi Assisiensis filius esse ferventer exoptans, apud Conventum Franciscanum Bitectinum acceptus est, in quo professionem religiosam emisit.

In hac nova patria Beatus Iacobus uti simplex frater laicus se gessit. Oboedientia ei identidem officia sacristae, obsonatoris, hortulani commisit et mendici stipem pro bono fratrum sociorum quaeritantis. Muneribus laeto ac benigno corde functus est, operis suae gratiam devotionis et orationis spiritu exercens. Constans fuit Regulae eius observantia, mira simplicitas, summa in eo mundi rerum abiectio. Conventus Sanctae Mariae apud Insulam Conversani, Sancti Petri Barensis, Sanctae Mariae Angelorum apud Cassanum in Murgiis et Sancti Francisci de Bitecto eius gavisi sunt benignitatis, mansuetudinis, modestiae actuositatisque moribus. Contemplationi usque ad mysticam caelitum communionem deditus, Frater Iacobus peculiarem erga Beatissimam Virginem Mariam pietatem coluit, quam inde ab infantia elegit uti principem consiliorum ministram, magistram et matrem. Prophetiae denique miraculorumque dono Deus eum quoque ditare voluit.

Humilitas, discessus a mundo et silentium conversationis eius fuerunt insignia, sicut et substantialis rerum naturae exquisitio. Quae vitae lineamenta eum minime vero ad solitudinem duxerunt, magis autem ad maiorem sollicitudinem amoris, servitii, proximitatis et caritatis erga pauperes. Frater Iacobus fuit, temporibus suis, pacis et concordiae seminator.

Post annum 1480 Bitectum destinatus est, ubi initium dederat religiosae suae conversationis mandatis sancti Francisci accommodatae. Vinculum eius peculiare cum civibus huius nobilis civitatis in dies corroboratum est et usque ad diem supremum profecit. Stipem quaeritans, non modo omnes proventus pro amore Dei postulavit, sed omnibus etiam, quas visitabat, familiis lucem

simplicis illius et efficacis verbi Evangelii attulit. Quocumque perveniret, pacem et bonum ominabatur, omnium conciliabat corda et suavitatem gratiae diffundebat.

Licet iam provectae esset aetatis, Frater Iacobus iam fractas vires suas impendit, ut aegrotis adsisteret. Caritate erga omnes egenos, praesertim in creberrimis siccitatibus, praefulsit et numquam remisit quominus aquam ex puteo Conventus exhaustam distribueret. Grassante labe anno 1483, usquequaque interfuit, ut omnibus benefaceret, aegrotos sanaret, incertos illuminaret, miserias extolleret et actis operibusque viam regalem caritatis collustraret. Hucusque pervenit, ut vitam ipsam, ad tantae labis liberationem a Deo impetrandam, utpote holocaustum offerret. Acerba eius valetudo, quam perdolens flexio corporis et surditas fere summa saeviter adauxit, prorsus hanc suipsius oblationem Domino consecuta est.

Soror mors vitam eius meritis effertam in Conventu Bitecti, anno fortasse 1496, abstulit. Corpus eius, quod viginti circiter annos post mortem incorruptum inventum est, etiamdum asservatur in Sanctuario ei dicatum, quo permulti devote accedunt peregrini, ut consolationem et lucem fidei inveniant.

Summus Pontifex Clemens XI die 29 mensis Decembris anno 1700 eum in numerum Beatorum rettulit.

Cum cultus Beati, qui iam a longo tempore effulsit, non modo in Italia, sed etiam peregre, propagatus esset, die 27 mensis Iunii anno 1989 apud Curiam Barensem - Bituntinam Canonizationis Causa inita est per celebrationem Inquisitionis dioecesanae super continuatione famae sanctitatis necnon super virtutibus. *Positione* anno 1998 confecta, die 30 mensis Novembris anno 1999, in Sessione Consultorum Historicorum et die 7 mensis Novembris anno 2008 in Congressu Peculiari Consultorum Theologorum prospero cum exitu disceptatum est, iuxta consuetudinem, an Beatus more heroum virtutes christianas exercuisset.

Patres Cardinales et Episcopi in Sessione Ordinaria diei 27 mensis Octobris anno 2009, audita relatione Excellentissimi Domini Marcelli Semeraro, Episcopi Albanensis, Causae Ponentis, professi sunt Beatum Iacobum Illyricum virtutes theologales, cardinales iisque adnexas in modum heroum coluisse.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens,

hodierno die declaravit: *Constare de virtutibus theologalibus Fide, Spe et Caritate tum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine iisque adnexis in gradu heroico Beati Iacobi Illyrici de Bitecto, laici professi ex Ordine Fratrum Minorum, in casu et ad effectum de quo agitur.*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris A. D. 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

## MEDIOBURGEN. et MONACEN.

**Beatificationis et Canonizationis Servae Dei Mariae Ward (in saeculo: Ioannae), fundatricis Instituti Mariae Virginis (hodie Congregationis Iesu) (1585-1645)**

## DECRETUM SUPER VIRTUTIBUS

« *Omnes amo in Deo, quia vivere non licet sine amore* ».

Haec Venerabilis Servae Dei Mariae Ward, quae saepius repetere diligebat, verba mira cum singularitate pietatis atque animi rationibus tantae mulieris personare videntur, quae evangelio caritatis et servitii tempore acrium societatis angustiarum eximia constantia adhaerere valuit, in seipsa, Iesu Crucifixi amantissima nupta, peculiari conformitate imaginem perficiens « mulieris fortis » illius in Sacris Scripturis recurrentem.

Venerabilis Serva Dei die 23 mensis Ianuarii anno 1585 in vico v.d. *Mulwith* prope Riponiam, in pago Angliae Eboracensi, nata est, ad baptismalem fontem ducta nomen sumens Ioannae, quod postea in Mariam mutavit. Parentes eius, ex vetusto ac nobili rurum possessorum genere, cum fervidi christifideles catholici essent, ea tempestate tam religionis conflictationibus

dilacerata multa passi sunt acta persecutionis, quae tamen fidelitatem eorum erga Romanum Pontificem minime corripere valuerunt. His in discordiae iniquitatisque adiunctis indoles iuvenis Ioannae coaluit.

Adulescentiae tempore Serva Dei se ad vitam religiosam a Domino vocari animadvertit. Facultate autem eguit hanc vocationem persequendi, cum conventus mulierum catholicae confessionis in patria iam non essent. Tantum ergo vicesimum primum aetatis annum agens in Nederlandiam Hispanicam transiit, ut monasterium Clarissarum Audomaropolitanum ingrederetur, in quo, recepto nomine Mariae, stipis colligendae munere functa est.

Magno spiritu oboedientiae hoc parvum onerosumque ministerium exercuit; dein, vero, sive de Superiorum iudicio sive de intimae, quam experta erat, contemplationis virtute, quaenam eluxit missio eidem a Domino committenda, scilicet religiosa atque humana institutio puellarum. Una cum aliquibus sociis, itaque, vitam iuxta «beghinarum» modum, moderantibus Patribus Societatis Iesu, degere incepit.

Inceptum mulieres provehendi ad institutionem educationemque, operis ratione, earundem adimplebat desiderium, ut diversis in societatis adiunctis magis magisque peculiarem ac principem haberent partem, quod vero oculis multorum, aversis illius temporis mentibus mulierum provectui, nimis apparebat anceps. Servae Dei, ergo, non modo incommoda, sed vere aspera impedimenta undique loci, rei et circumstantiis haud defuerunt.

Omnibus in adiunctis Maria sese amicitiae proclivem fervorisque divitem ostendit, pacificationi promptam, in opinionibus disputandis fortem et serenam, coram falsis iudiciis prudentem, alacrem et actuosam etiam tempore dubitationis et repugnantiae. Fortis natura profunda spiritualitate innitebatur, oratione et constanti confisaque docilitate ad voluntatem Dei et ardenti erga Eucharistiam et filiali erga Beatam Mariam Virginem, necnon sedula erga Angelos et Sanctos pietate enutrita. Humilitate ac perseverantia conscius faber consilii a Deo ipso inflati esse quaesivit et per indefessam navitatem suam extraordinariumque ingenium dispositionis superare valuit omnimodas difficultates et nuntium suum pro dignitate et provectu mulierum ubique diffundere.

Et multiplicatis nimirum cum ipsa dissensionibus, Maria fundationi Constitutiones, quae Instituti directam et immediatam oboedientiam Summi Pontificis contemplarentur, tribuendas statuit. Quae autem extrema appellatio ad Urbem perlonga fuit et molestiis referta: licet, enim, Institutum primo profecisset et rapide multas in Europae nationes

permanavisset, dissensiones, tamen, deinde adeo flagraverunt, ut non modo Congregatio supprimeretur, sed fundatrix ipsa vinculorum ignominiam Monachii in Bavaria acciperet.

Tantis in angustissimis adiunctis magnanimitas vero Mariae Ward enituit, sicut et eminens atque heroica eius virtus. Conscia innocentiae suae, persequi iugiter voluit quod Deus ipsi clare revelandum curaverat. Miro ergo fidei, oboedientiae atque humilitatis actu semitas Domini omnibus abditas suscepit et numquam defecit summae ac purae fidelitati suae erga Romanum Pontificem, quam iam inde a iuventute vixit et iugiter professa est.

Opus et fama eius perierunt, cum Maria, iam graviter infirma, in patriam Angliam rediit, ubi pauperrima die 30 mensis Ianuarii anno 1645 obiit. Exuviae depositae sunt in coemeterio ecclesiae Anglicanae Sancti Thomae in vico Osvaldi.

Tametsi plures excussae sunt difficultates quoad acta eius et Institutum ab ipsa fundatum, ob celebratam Servae Dei sanctitatis famam, quae magis in dies post mortem increvit, apud Curias Medioburgensem a die 11 mensis Octobris anno 1929 ad diem 14 mensis Decembris anno 1932 et Monacensem in Bavaria a die 7 mensis Iulii anno 1930 ad diem 17 mensis Martii anno 1932 Processus Ordinarii celebrati sunt, cuius auctoritas et vis iuridica a Congregatione de Causis Sanctorum Decreto diei 20 mensis Maii anno 1994 probatae sunt. *Positione* confecta, die 3 mensis Octobris anno 1995 in Sessione Consultorum Historicorum et die 22 mensis Maii anno 2009 in Congressu Peculiari Consultorum Theologorum prospero cum exitu disceptatum est, iuxta consuetudinem, an Serva Dei more heroum virtutes christianas exercuisset. Patres Cardinales et Episcopi in Sessione Ordinaria diei 17 mensis Novembris anno 2009, audita relatione Excellentissimi Domini Petri Iacobi De Niccolò, Archiepiscopi titularis Martanaënsis Tudertinorum, Causae Ponentis, professi sunt Servam Dei Mariam Ward, fundatricem, virtutes theologales, cardinales iisque adnexas in modum heroum coluisse.

Facta demum de hisce omnibus rebus Summo Pontifici Benedicto XVI per subscriptum Archiepiscopum Praefectum accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens, hodierno die declaravit: *Constare de virtutibus theologalibus Fide, Spe et Caritate tum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine iisque adnexis in gradu heroico Servae Dei Mariae*

*Ward (in saeculo: Ioannae), Fundatricis Instituti Beatae Mariae Virginis (hodie Congregationis Iesu), in casu et ad effectum de quo agitur.*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

Datum Romae, die 19 mensis Decembris A. D. 2009.

✠ Angelus Amato, S.D.B.
Archiep. tit. Silensis, *Praefectus*

L. ✠ S.

✠ Michaël Di Ruberto
Archiep. tit. Biccarensis, *a Secretis*

# CONGREGATIO PRO EPISCOPIS

## PROVISIO ECCLESIARUM

Latis decretis a Congregatione pro Episcopis, Sanctissimus Dominus Benedictus Pp. XVI, per Apostolicas sub plumbo Litteras, iis quae sequuntur Ecclesiis sacros praefecit Praesules:

*die 11 Septembris 2010.* — Metropolitanae Ecclesiae Quitensi, Exc.mum P. D. Faustum Gabrielem Trávez Trávez, O.F.M., hactenus Episcopum Babahoiensem.

*die 14 Septembris.* — Cathedrali Ecclesiae Sanctae Catharinae in Ontario, Exc.mum P. D. Gerardum Paulum Bergie, hactenus Episcopum titularem Tabenum et Auxiliarem dioecesis Hamiltonensis.

*die 15 Septembris.* — Titulari episcopali Ecclesiae Heracleensi, R. D. Henricum Dal Covolo, S.D.B., Pontificiae Universitatis Lateranensis Rectorem.

— Titulari episcopali Ecclesiae Thapsitanae, R. D. Ignatium Carrasco de Paula, Pontificiae Academiae pro Vita Praesidem.

*die 16 Septembris.* — Metropolitanae Ecclesiae Seattlensi, Exc.mum P. D. Iacobum Petrum Sartain, hactenus Episcopum Ioliettensem in Illinois.

*die 24 Septembris.* — Ecclesiae Cathedrali Arecibensi, Exc.mum P. D. Danielem Fernández Torres, hactenus Episcopum titularem Sufetanum et Auxiliarem archidioecesis Sancti Ioannis Portoricensis, quem proinde a vinculo huius officii et prioris Ecclesiae solvit.

— Cathedrali Ecclesiae Hamiltonensi, Exc.mum P. D. Duglasium Crosby, O.M.I., hactenus Episcopum dioecesis Riviangulanensis-Labradorensis.

## DE TITULO ECCLESIAE CATHEDRALIS

*die 28 Septembris 2010.* — Templum in urbe vulgo Vitebsk exstans, Iesu Misericordi dicatum, titulo ac fastigio Ecclesiae Cathedralis Vitebscensis decoratur, cum omnibus iuribus, honoribus et privilegiis ac oneribus et obligationibus quae huiusmodi Ecclesiis sunt propria.

# DIARIUM ROMANAE CURIAE

Il Santo Padre Benedetto XVI ha ricevuto in Udienza Ufficiale per la presentazione delle Lettere Credenziali:

Lunedì, 13 settembre, S. E. il Sig. Walter Jürgen Schmid, Ambasciatore della Repubblica Federale di Germania.

Ha altresì ricevuto in Udienza:

Venerdì, 10 settembre, S. E. il Sig. Pál Schmitt, Presidente di Ungheria;

Giovedì, 23 settembre, il Sig. Stefan Mappus, Ministro Presidente del Land Baden-Württemberg (Repubblica Federale di Germania).

Il Romano Pontefice Benedetto XVI ha compiuto un Viaggio Apostolico, con Visita di Stato, nel Regno Unito dal 16 al 19 settembre.

# SEGRETERIA DI STATO

## NOMINE

Con Brevi Apostolici il Santo Padre Benedetto XVI ha nominato:

4 settembre 2010 Il Rev.do Mons. Giorgio Lingua, finora Consigliere di Nunziatura, elevandolo in pari tempo alla sede titolare di Tuscania, con dignità di Arcivescovo, *Nunzio Apostolico in Giordania e in Iraq.*

15 » » Il Rev.do Mons. Ignacio Carrasco de Paula, della Prelatura Personale dell'Opus Dei, Presidente della Pontificia Accademia per la Vita, *elevandolo alla dignità episcopale, assegnandogli la sede titolare vescovile di Tapso.*

» » » Il Rev.do Don Enrico dal Covolo, S.D.B., Rettore Magnifico della Pontificia Università Lateranense, *elevandolo alla dignità episcopale, assegnandogli la sede titolare vescovile di Eraclea.*

24 » » S.E.R. Mons. Giovanni d'Aniello, Arcivescovo titolare di Paestum, finora Nunzio Apostolico nella Repubblica Democratica del Congo, *Nunzio Apostolico in Thailandia ed in Cambogia e Delegato Apostolico in Myanmar ed in Laos.*

Con Biglietti della Segreteria di Stato il Santo Padre Benedetto XVI ha nominato:

24 settembre 2010 Gli Em.mi Signori Cardinali: Peter Kodwo Appiah Turkson, Presidente del Pontificio Consiglio della Giustizia e della Pace, e Marc Ouellet, Prefetto della Congregazione per i Vescovi; e gli Ecc.mi Mons.: Angelo Amato, Arcivescovo tit. di Sila, Prefetto della Congregazione delle Cause dei Santi, e Kurt Koch, Arcivescovo-Vescovo emerito di Basilea, Presidente del Pontificio Consiglio per la Promozione dell'Unità dei Cristiani, *Membri della Congregazione per la Dottrina della Fede.*

27 » » I Rev.di: Mons. José Aparecido Goncalves de Almeida, Sotto-Segretario del Pontificio Consiglio per i Testi Legislativi; P. Dieter Böhler, S.I., docente presso la Facoltà Teologica Sankt-Georgen, Frankfurt (Germania); Sac. Nicola Bux, del clero dell'Arcidiocesi di Bari-Bitonto, docente presso l'Istituto di Teologia Ecumenico-Patristica Greco-Bizantina San Nicola, Bari (Italia); P. Joseph Carola, S.I., docente presso

la Pontificia Università Gregoriana, Roma; Sac. José Manuel García Cordeiro, Rettore del Pontificio Collegio Portoghese e docente presso il Pontificio Istituto Liturgico, Pontificio Ateneo Sant'Anselmo, Roma; Sac. Renato De Zan, docente presso il Pontificio Istituto Liturgico, Pontificio Ateneo Sant'Anselmo, Roma; P. Cassian Folsom, O.S.B., Priore di Norcia (Italia), Professore Consociato del Pontificio Istituto Liturgico, Pontificio Ateneo Sant'Anselmo, Roma; Sac. Mauro Gagliardi, docente presso il Pontificio Ateneo «Regina Apostolorum», Roma; Sac. Aurelio García Macías, del clero dell'Arcidiocesi di Valladolid, Presidente dell'Associazione Spagnola dei Professori di Liturgia (Spagna); Mons. Angelo Lameri, del clero della Diocesi di Crema (Italia), docente presso la Pontificia Università Lateranense, Roma; Sac. Dennis McManus, del clero dell'Arcidiocesi di Mobile, docente presso l'Università Cattolica d'America, Washington (Stati Uniti d'America); Sac. Juan José Silvestre, del clero della Prelatura personale dell'Opus Dei, docente presso la Pontificia Università della Santa Croce, Roma; P. Ab. Michael John Zielinski, O.S.B. Oliv., Vice Presidente della Pontificia Commissione per i Beni Culturali della Chiesa e della Pontificia Commissione di Archeologia Sacra; Mons. Markus Walser, Vicario Generale dell'Arcidiocesi di Vaduz (Liechtenstein), *Consultori della Congregazione per il Culto Divino e la Disciplina dei Sacramenti*; e confermato i Rev.di: P. Manuel Arroba Conde, C.M.F.; P. Matías Auge, C.M.F.; P. Jeremy Driscoll, O.S.B.; P. Ab. Philippe Dupont, O.S.B.; P. Giuseppe Ferraro, S.I.; P. Juan Javier Flores Arcas, O.S.B.; P. Robert Godding, S.I.; Sac. Johannes Leonardus Wilhelmus Maria Hermans; P. Ab. Cuthbert Johnson, O.S.B.; Sac. Lawrence Madubuko; Mons. Gerard McKay; Mons. James Patrick Moroney; P. Masaharu Joannes V. Nagumo, O.F.M.; Sac. Louis-André Naud; Sac. Can. Marco Navoni; Sac. Michele Pellerey, S.D.B., *Consultori del medesimo Dicastero.*

## NECROLOGIO

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|---|---|---|---|
| 4 | settembre | 2010 | Mons. Francis Gerard Brooks, Vescovo em. di Dromore (*Irlanda*). |
| 9 | » | » | Mons. Heriberto Correa Yepes, M.X.Y., Vescovo tit. di Case nere, Vicario Apostolico em. di Buenaventura (*Colombia*). |
| 14 | » | » | Mons. Francis M. Zayek, Arcivescovo-Vescovo em. dell'Eparchia di St. Maron di Brooklyn (*Stati Uniti d'America*). |
| 16 | » | » | Mons. Victor Adibe Chikwe, Vescovo di Ahiara, Imo State (*Nigeria*). |
| 19 | » | » | Mons. Jakob Mayr, Vescovo tit. di Agbia, e già Ausiliare di Salzburg (*Austria*). |
| 21 | » | » | Mons. James Ed. Michaels, Vescovo tit. di Verbe, e già Ausiliare em. di Wheeling-Charleston (*Stati Uniti d'America*). |
| 21 | » | » | Mons. Bernard Genoud, Vescovo di Losanna, Ginevra e Friburgo (*Svizzera*). |
| 29 | » | » | Mons. Armindo Lopes Coelho, Vescovo em. di Porto (*Portogallo*). |
| 1 | ottobre | » | Mons. Charles Caruana, Vescovo em. di Gibilterra (*Gran Bretagna*). |